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WHO WAS CHRIST?

It is usual for religious people to magnify the character of their prophet and master. Christians have done it, by making Christ more than he ever professed to be. In the creeds of some sects, he is called "very God of very God," And by Trinitarians, generally, he is said to be "equal with God." Now if this was the fact, then,—when at the request of his disciples he taught them to pray,—he would have given them a form of prayer in which such equality would appear. But, in the form he gave and directed them to use, not a single word is said of himself. The prayer is addressed to "our Father *in heaven.*" *And*, in cases of difficulty and danger, *he*, himself, prayed to God. We do not pray to an equal, but to a superior—and we pray for what we ourselves have not the power to obtain. Christ prayed, when foreseeing his own crucifixion, "Father, let this cup pass from me; yet not my will, but thine be done." This sentence expresses much. It proves that Christ desired to escape the death of the cross; that he had no power of his own to prevent it, and that God, his superior, alone had that power. He acknowledged God's superiority, and his own comparative humility, when he added "yet not my will, but thine be done." If he had been the *same* as God, he would have had no occasion to pray to him. If he had *known* as much as God, he would have known that prayer could not change the plans of the Deity. And if he had had as much *power*, he could have escaped death, by the cross, at his own will.

On another occasion he confesses that he had no equality of knowledge, or power with God. He confessed that of the hour when Jerusalem should be destroyed, he had no knowledge; God alone knew. He plainly told his disciples that he had not even the power to direct who should sit by his side in heaven. It could be given by God alone. And, even after his crucifixion and ascension, he stopped John (as he tells us in the last chapter of Revelation) from praying to him—telling him not to do so, but to worship God only. This was after he had ascended to his Father and been received into glory.

We should suppose these passages would be sufficient to prove that Christ did not assume to be equal to God. If Christians are not satisfied in this particular, when the evidence is so clear and conclusive, they will feel the consequences in their future lives. For the mind that resists the truth, is delivered over to believe anything; anykind and everykind of absurdity. And thus, as their years run on, strange and unfounded opinions succeed to others of the same character, until their minds are full of doubt, prostrated by discouragment and weak in faith. Nor will their death beds be calm and confident and hopeful, but full of the thorns of a false faith, and the throes of reason to regain a station from which it has been deposed. On the other hand, the Christian who has trusted his reason and the plain declarations of his master, and has performed his duties to God as they are set forth in the New Testament, is full of hope in his dying hour, and closes his eyes in peace, with the clear light of his reason directing him in the true path to God, as pointed out and travelled by his blessed Saviour. J. B. D.

Sunday, July 8th, 1849.

PLYMOUTH SUNDAY SCHOOL,

CONVENTION AT COHASSET, JULY 11.

[Concluded.]

After a brief time spent at the Collation in a hall adjoining the depot, Rev. EPHRAIM NUTE renewed the discussion. Life, he said, was a school, and to teach we must first learn. The teacher must be engaged himself to interest his pupils. Above all he must have faith in his work. With a dozen teachers gathered around each of thirteen pastors, how much might be done.

MR. R. WARREN of N. Y. complimented the Chairman upon his success in calling out speakers, and spoke of the deep and increasing interest which he took in S. S., and showed the absurdity of the common excuse offered by laymen of want of time.

Mr. GEORGE G. CHANNING was then called out. By means of schools, said he, you can reach the parents through their children. By this means he had awakened a deep interest where he was laboring. We fail often from sentimentalizing and talking pretty nonsense.

Teachers, if true to the Great Teacher, will seek aid and blessing from God. The great work of this age is to Christianize the young.

Rev. F. T. GRAY proceeded in a very earnest manner to show how the teacher can gain power by sitting at the feet of the meek and lowly Jesus, and from what small matters the great benevolent enterprizes of the day have proceeded.

Rev. MORDECAI DE LANGE addressed the congregation eloquently in regard to missions.

Rev. F. W. HOLLAND spoke upon the missionary spirit and devotional culture.

Rev. MR. RUSSEL, of South Hingham dwelt upon the importance and meaning of education.

Rev. MR. STEARNS, of Hingham, said there must be life in the church, and life in the teacher, to have life in the Sunday School. The real power is in the devotedness of the teacher, his love of Christ, love of truth, and love of souls.

He had been very much pleased by the remarks of the gentleman from New York, Mr. Warren. He agreed with him that the teacher must be prepared to meet the great question of the day, temperance, peace, liberty, &c. Such subjects cannot be ignored at the present time. When aware ourselves of the bearing of any reform, we must let the child see and know it.

After another exquisite hymn, thanks were rendered to the society for their kindness. MR. RITCHIE, of Duxbury, urged the necessity of something more practical than had formerly been said. Rev. MR. FORMAN, of West Bridgewater, dwelt upon the peculiar character of Sunday School education. MR. ALLEN, of East Bridgewater, spoke of the defective character of most of our Sunday School books. MR. TILLINGHAST, proposed for next year's subject, the libraries of Sunday Schools, as he believed that Sunday School books in general were worthless.

Rev. MR. FOX of Indiana St. Church, took up chiefly the subject of Teachers' Meetings. HON. A. FEARING, closed the meeting with some hearty thoughts, commencing with one of the resolutions of the Northborough Convention, and stating the action which one of the Sunday Schools of this Association had already taken in support of missions, by sustaining a young man in obtaining his education, and thus equipping a missionary for his work. Hardly one Sunday School among us but what might do the same; and also start a Sabbath School at the West, and prepare other laborers to go out into the world.

It was then determined that the principal subject of next year, should be Sabbath School Libraries, to occupy the beginning of the session. A very sweet hymn was then sung upon the floor of the house, and one of the largest and most interesting conventions dispersed to their several homes.

NEW CHURCH AT BARRE.

The new church, recently completed for the Unitarian society of this place, is a simple gothic structure, copied, as we understand, from the English gothic of the fourteenth century. It is plain, devoid of all superfluous ornament, and yet on the other hand there seems to be nothing wanting to complete its architectural symmetry and beauty.

It stands on the east side of Broad street, on ground, the surface of which before it was broken for the foundations of the church, inclined to the east.

This inclination of the surface rendered the construction of a basement convenient without elevating the ground floor of the church much above the common level of the street—the elevation indeed is no greater than for other reasons it is desirable that it should be.

The walls of the basement are of brick, the body of the church, together with the tower and spire, of wood.

In the east half of the basement is situated the vestry, a well lighted and convenient room of about forty feet square, the ceiling of which is supported by small iron pillars.

There is access to the vestry [illegible] through a door on the south side, or from within the church by a stairway descending from the vestibule or entry.

The length of the church outside is 75 feet, width 44, height of the posts 22, and from the top of the basement to the ridge 43 feet. The tower is 14 1-2 square at the base and rises to the height of 66 feet, and is crowned by slightly elevated battlements. The octagonal spire springing from the tower rises 65 feet higher and is terminated by a golden gilt finale, four feet in height, and out of which the spindle rises 10 feet, and supports the gilded vane. The whole height from the base of the tower to the top of the spindle is 145 feet.

The color on the outside is intended to represent that of the red, Virginia sand stone.

The number of pews is 76, made of oak; which is the material of which the pulpit, a chaste piece of architecture, is constructed and also the front part of the gallery—giving the whole a rich and massive appearance. The interior walls are blocked off and painted in imitation of new red sand stone. Over and back of the pulpit, imbedded within the wall, rises a large gothic arch, near the apex of which is situated a very beautiful rose window admitting the light from the east.

The aisles and slips are carpeted and the latter furnished with uniform, drab colored cushions. The number of persons that can be comfortably seated at once within the body of the church is about 450.

The whole interior of the church presents a cheerful aspect, the light being abundant yet not in excess, and is agreeably softened and mellowed by its transmission through the ground glass of which the windows are composed. The exterior of the building as a whole is exceedingly beautiful from whatever point of view it is seen. And it loses none of its beauty by a minute study of its details, an almost perfect harmony prevailing through every part, the materials used in its structure being of the very best kind, and the workmanship is quite equal to the material.

Mr. M. G. Wheelock of Boston was the architect.

The foundations of this church were laid in the spring of 1848, the whole was completed in the spring of 1849, a little more than one year having been occupied in the building. The cost is as we understand between $9000 and $10000. The amount realized from the sale of the pews it is said will cover the whole cost and perhaps more.

The ceremony of dedicating this House to the worship of Almighty God took place Thursday, June 28.

The following was the order of exercises on that occasion:—

I. INTRODUCTORY PRAYER—By Rev. Mr. ADAMS, of Templeton.

II. ANTHEM.—"The Lord is King."

III. SELECTIONS FROM SCRIPTURE—By Rev. Mr. HILL, of Hubbardston.

IV. ORIGINAL HYMN.—S. G. BULFINCH.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place and I knew it not: and he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go,—then shall the Lord be my God."

GENESIS, XXVIII: 16-21

The patriarch started from the sod,
Where the bright dream was given;
He cried, This is the House of God,
The very gate of Heaven!

He blest his holy Guardian's power,
And registered his vow;
Thus in the house of God this hour
With grateful hearts we bow.

Oped are the portals of the sky;
Angels descending here
Still wait to bear our praise on high
Or waft contrition's tear.

Surely the Lord is in this place;
And He will lead us still,
Sustaining by his powerful grace,
Up to his heavenly hill.

Then shall the patrirch's God be ours;
Our thanks and vows we bring,
And consecrate our noblest powers
To our immortal King.

V. PRAYER OF DEDICATION—by Rev. Dr. THOMPSON.

VI. HYMN—J. PIERPONT.

O, bow thine ear, Eternal One!
On thee our heart adoring calls;
To thee the followers of thy Son
Have raised and now devote these walls.

Here let thy holy days be kept;
And be this place to worship given,
Like that bright spot where Jacob slept,
The house of God, the gate of heaven.

Here may thine honor dwell, and here,
As incense, let thy children's prayer,
From contrite hearts and lips sincere,
Rise on the still and holy air.

Here be thy praise devoutly sung;
Here let thy truth beam forth to save,
As when of old, thy spirit hung,
On wings of light, o'er Jordan's wave.

And when the lips, that with thy name
Are vocal now, to dust shall turn,
On others may devotion's flame
Be kindled here and purely burn!

VII. SERMON—By Rev. Mr. BOND.—Rev. xix: 10. "Worship God!"

VIII. PRAYER—By Rev. Mr. CLARK, of Athol.

IX. ASCRIPTION.

From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

X. BENEDICTION—By Rev. Dr. THOMPSON.

[Barre Patriot.

[From the Monthly Religious Magazine.]

LETTER FROM A DECEASED PASTOR.

Be not startled, my brother, by a voice from the unseen world. It is given in answer to your own fervent prayer for profitable knowledge, and will make no idle revelation. It utters no response to vain curiosity, but has much to say to your conscientious entreaty for practical truth.

You would intrude on none of the secrets of the Almighty, and I cannot speak to you of the spiritual existence to which I have escaped.—One thing only may I tell you of my present state. It is a state of *penitence*; and that I may tell you this, I am permitted to breathe upon your soul.

I passed away in peace, and those who wept around me as soul and body parted, were comforted by the recollection of a life they had deemed exemplary, and a dissolution so calm and holy. The calm was holy, for it sprung from trust in the mercy of God, and the hope that I had committed no unpardonable sin. I believed that, having tried to serve God with all my heart and soul, He would graciously forgive my shortcomings. And it is not under His severe displeasure that I now suffer anything; not under His direct wrath, only through the operation of his laws acting in the very constitution of my spirit. His immediate displeasure would be the added penalty for sins blacker than mine. His love and pity support and comfort me in my penitence.

My brother, such offences as mine find sufficient punishment when the freed soul first becomes conscious of them. The bare knowledge of them brings such surprise and pain, that I warned by the living, but I heeded not. I would see with no eyes but my own, and my vision was dim. The instant that the light beyond the grave broke upon my soul, all was plain. I knew my errors.

But on earth you and I never met, and I must tell you something of what my condition there was. Yours' resembles it much. Your perils are so similar to those from which I have suffered, that of all the spirits prisoned in flesh whom I now survey unseen, yours fixes and attracts me with a tender sympathy. Former earthly bonds are partially dissolved. New attractions operate.

Under the influence of a pious mother I was early drawn towards God and Christ, and thought I could have the best opportunity to copy our Master, should I become a Minister of his Gospel. I gave myself up devoutly to the duties of an office on which I entered young, unsophisticated, and ardent. And during the first two years of my ministry I found, like all earnest young men in a similar position, more than enough to do for myself and for others. I was the pastor of a society consisting of nearly two hundred and fifty families in a large, growing country town: and to do as much good as possible, in the pulpit and out of it, was my heart's desire.

At the end of two years I married—married well. That is, the wife whom God gave me was tender, prudent, energetic, pious, heavenly-minded. In all things she was a helpmeet and a blessing. And one purpose for which God appointed the holy estate of matrimony, and for which I sought it, was answered. A new world of sympathies, duties and aspirations opened upon me, and many elements of my nature glowed into action, which would have lain dormant unless warmed under the genialities of a true home. Among the husbands and fathers of my people, I too was a husband and father; with a profounder solemnity did I pronounce the benediction on two blended lives; when I stood by the cradle in the house of a young couple, I was no stranger to the emotion with which a young man gazed into it upon his helpless first-born; I sprinkled the water of baptism, or I took the laughing child on my knee, as no childless man could have done; and I prayed with bereaved parents as no childless man could have done.

Years went on; my necessary cares increased. My parish grew regularly. It numbered two hundred and ninety families, and I had six children. Had I not enough to fill every waking hour?

Into the relations of pastor, husband and father I had entered voluntarily, and in so doing had pledged myself to perform the duties incurred, to the utmost of my ability. I entered on these, knowing that they would demand the whole of my time and powers, if rightly performed, and that as years advanced, their claims would probably increase. I knew that they were the most important, the most holy of all duties which mortal man can assume, and not to be put aside for any other. I knew this, I say. But I never could have meditated upon it, have become possessed of the spirit of this truth, have taken it in among my deep convictions, or it would have exerted a more direct and practical influence upon my course. Gradually I was led into other relations and added responsibilities. Both as a citizen and father I was bound to feel a deep interest in the cause of education, and I did. After a time it appeared that no man worked more indefatigably on the School Committee than I, and more and more of the labor came upon me. My mind was disciplined to methodical labor, my heart was in the work, and I did work.—The Temperance Society in our town needed a working man, and I was theirs. My conscience—in the blazing light now let in upon it—maintains that my exertions in that cause were useful. But they required thought, time, strength, and I gave each.

Still my sympathies grew, expanded, and went abroad. Confidence was felt in my capacity and fidelity, and it brought fresh demands. I was the guardian of widows and orphans: I was the trustee of literary and benevolent institutions in our own and neighboring towns; I was co-editor of a religious periodical which had been suffering for want of a laborious man. I will specify no more. Night after night I sat at my desk and walked my study in the act of composition, till the stars grew pale. My wife sighed on her pillow as she heard my footfall; and looked silently and sadly at my haggard face when I came to the breakfast-table; and still men asked me to do more, and said "Whom *can* we get to do it, if you will not?"

And now I will tell you how my fortieth birthday found me.

To my first engagements, as a minister of the Gospel, I had remained outwardly true. No reasonable parishioner, I believe, complained of personal neglect or want of sympathy from his pastor. Desperate had been the effort with which I had maintained my grasp on my early pledge, almost swept from me a thousand times by the rush of a thousand other and later claims.

To my engagements as a husband and father I had remained outwardly true; loving to my all-deserving wife I had ever been, firm yet tender in my parental discipline.

But alas! I now see that to neither set of duties was I *wholly* true. I had taken from them a portion of my time and thoughts which actually belonged to them, and consequently did not do for them all that I should. There were many individuals among my people with whom I ought to have been in closer communion, many young and tempted spirits with whose inward struggles I should have been better acquainted. But I *had not time* for the personal intercourse which it would have required. True this field of duty which I had somewhat neglected was narrower than that on which I had entered, but it was *mine!* I had chosen it, and having put my hand to the plough, had no right to relax my grasp unless I yielded it to another laborer.

Then my discourses. My people liked them, and many called them eloquent, and some grew better by them, and this satisfied me. But they were not what they might have been, and accomplished not all they should, because I left for their preparation only such hurried hours and jaded faculties. I did not give my people my best powers as I had virtually promised.

My noble-minded, disinterested wife had not all that was justly hers. That no word of complaint ever escaped her, that she believed me perfect towards her, appears to me now an aggravation of my fault. Knowing how much I reverenced and loved her, sure that she knew it and was happy in it, seemed to me that all was as it should be. To her I left—oh, how much of household care, and parish duty, and parental responsibility! It did not seriously impair her health at the time, for she had a vigorous constitution, but she is yet to feel the effects of it. As years went on, fewer and fewer were the hours of quiet and holy communion between us, of reading together, of exchanging experiences, of praying together, and strengthening one another, though I remembered sometimes that all this entered into our rational plans of mutual improvement and joy when we married I might have known that we should both have been better and stronger for it. From perpetual toil and drive, I ought to have paused to get new power from her pure affection, home-cultivated sense of the right, womanly instincts, and strong sympathies. It was the fountain of refreshment which God had placed at my side, yet I seldom turned my parched lip to it. And how often did she long to lean on my stronger arm, and crave the help on her weary pilgrimage which I had solemnly avowed to her; yet silently she toiled on, because she saw that I had undertaken other things, and was glad that I should do them. I said, every time, it cannot be that she "wants more of me than I give her, she is strong in her faith and purity, she is better than I, and we understand each other." Alas! why had I not better learned how to balance duties?

My children! what right had I to become a father unless I meant to perform all a father's duties? I once thought none more imperative, more sacred or sweet. Even so best could I serve God and my country. It was in anxiety about my children that I had first learned many ways of promoting the cause of good education in our community. Now I considered myself a conscientious father; nay, I was so. But I made one great mistake. I did not give myself time enough with my children. I might have understood them better, have had more of their free confidence, saved them some errors and sufferings, helped them to earlier excellence, if I had given them more of my society. On this point too I sometimes had momentary misgivings, and again the self-excusing spirit pleaded —"their mother is competent to all which I leave undone, she accomplishes it all." Was it a reason that I should neglect what was clearly my work, because another would do it for me? And could she do her work and mine too without being overtasked? I never thought of that.

And now came on the meridian of life. I had no longer the strength and elasticity of youth, but I had habits of arranging and despatching an immense amount of business. And the harness of toil had been added piece by piece, and worn till it seemed a part of myself, and I never thought of shaking it off.

How I labored day and night! I had permitted claimants to multiply, and stated tasks to accumulate, till I had accustomed myself and others to think I must refuse to do nothing which was in itself right. Some things I engaged in almost reluctantly, wondering how I could find time, yet saying to myself—"if you do not, there is no one else who will, and the thing ought to be done."

It did not occur to me that it would be more lasting good to use half the time in urging and preparing others for performance. I ought to have searched for proper instruments, and laid it upon them. It would have been better for the community, for the individuals selected, and for me, if I had engaged, raised up, brought into activity the capacities of others, which could not be while I was doing so much positive drudgery, with a short-sighted readiness.

And so when the days and evenings were not long enough, I broke God's physical laws. I was disobeying one set of my Maker's commands, written in my very nerves and muscles, while I fancied myself fulfilling another. Brief were the hours I gave to sleep or recreation. In my wisdom I was sometimes tempted to smile contemptuously when men spoke of *recreation* as a thing which had its place and claims. Because, endowed with a strong constitution and stimulated by incessant demand on my powers, I perceived no immediate injury, I maintained that there was none. More and more unnatural and unlawful was the life I led, and when at last gentle warnings came from affectionate lips, I thought the plea of "duty" was answer enough.

Then came intimations from within, and they too were neglected. Weariness and pain I felt, but imagined they must be heroically despised. I forgot that God sometimes deprives us of that which we abuse, and I was abusing much. I forgot that the ban rests upon excess of *every* sort. Excess in the pursuit of many things innocent in themselves, I knew to be sin; I had preached always against all excess; yet every day of my life I now went to excess in labor.

Unconsciously my powers were impaired, my health suffered, my over-tasked faculties became less clear, my work was not so well done, but I struggled on. My nerves were injured; I had once laughed at the idea of such a thing. But now I was irritable and impatient, though I hardly knew it; my wife and children did, to the diminution of our domestic happiness. Still I worked on. Had I worked only for my people and my family, those whose claims were first and mightiest, going beyond to do only what could be done with due regard to them, then might I have served God and man for years longer. But I had accustomed so many to look to me that I knew not how to disappoint them. I had taken so many strange burdens on my shoulders, that while I looked about for something on which to lean and take breath, I staggered and fell. * * * *

It was a terrible waste. It was a sad miscalculation. Now I see that God spoke to me through those occasional momentary misgivings, through the first warning voices of affection, through the earliest symptoms of physical exhaustion. I did not listen. I would behold nothing but my own willful estimate of duty. Then God took me out of the flesh, and gave me to see my errors with a fearful distinctness. I saw that I had gone to what was beyond, and left undone the work nearest me. I saw the unnecessary suffering I had occasioned, the direct violation of God's law I had committed, the omission of those duties pastoral, conjugal, and parental, to which I had been vainly pledged.

My brother! may God spare you such a revelation when the mysteries of your future being open upon you! You are in danger. Ask not how or whence comes this warning. A loving father sends it to your soul. Give it solemn thought and prayer. Pray against that which is to you as complete a temptation as the love of pleasure or of wealth may be to others.

* *

REV. JAMES SHORE.—Our English correspondent refers to the release of the Rev. James Shore from prison. Here is his brief but manly letter. If he is again imprisoned, the English hierarchy will be made to totter to its centre. [Puritan Recorder.

"The Gaol, St. Thomas's, EXETER,
May 30th, 1849.

MY DEAR SIRS:—I have just been informed that my prison doors have been opened by friends, and I am now only here by sufferance. Although my own convictions remain unchanged, I feel deeply grateful for the kindness shown me; and as I must now leave this place, I shall occupy the same ground and preach the Gospel as I did before, and if the Bishop feels it to be his conscientious duty to carry out the laws of his church, I shall, of course, be soon committed to prison again. I hope (D. V.) I shall be able to preach to my congregation at Bridgetown next Sunday.

I beg to express to you, and through you to the members of the Committee and other friends to whom I am so greatly indebted, my best thanks for your kindness and consideration; and I remain, my dear Sirs, very sincerely and gratefully yours. JAMES SHORE.

REV. E. CRAIG, REV. R. AINSLIE, } Hon. Secretaries."

GENERAL ASSOCIATION OF CONNECTICUT.

This body met in Salisbury, on Tuesday, 19th ult. Rev. Professor Goodrich, of New Haven, was chosen Moderator. Forty ministers were present as delegates from the 13 Associations in the State: and nine from other ecclesiastical bodies. The state of religion was represented in general as encouraging, the cause of temperance as stationary or retrograde. The proceedings in which the readers of the Register will be interested are as follows:—

Overture relating to Rev. Dr. Bushnell.

An overture was presented by Rev. Dr. Hawes, obviously was aimed at Dr. Bushell. Dr. H. is one of the most thorough-going of the old school Congregationalists.

"Whereas, this Association has reason to believe that opinions are extensively propagated among us, tending to undermine the faith of ministers and churches in the doctrines of the Trinity, Incarnation and Atonement, as they are received by all orthodox churches:

And whereas, in particular, the following sacred truths are assailed among us, viz. that the Father, Son and Holy Ghost, are three distinct persons in the one essence of the Godhead; 2nd. That Christ had a true and proper human soul; and 3d. That Christ's atonement consists in the offering of himself as a sacrifice to satisfy Divine justice and vindicate the Divine law in the pardon of sinners, where by his sufferings and death are substituted and accepted in place of the merited punishment of sinners redeemed by his blood:

Resolved, That this Association regard the aforesaid doctrines thus assailed as the fundamental doctrines of Christianity. That we regard all attempts to undermine them as assaults upon the most vital truths of our religion, and we solemnly warn our churches against such attacks on most sacred truths, and exhort them to resist all Sabellianism, Socinianism and Arminianism, deeming it the duty of all District Associations and Conventions to discipline, in cases where these heresies are received and promulgated, by removal, treating them with mildness and firmness."

This preamble and resolution were referred to a committee consisting of four, of whom Rev. Dr. Porter, (father of Prof. Porter, of Yale College,) was chairman, and who presented the following report, which was unanimously adopted:

"That while we honor the zeal for sound doctrine manifested in the overture, and while we do, and can hardly too often, re-affirm our faith in the great doctrines of the gospel, as embodied in our confession of Faith—yet as it belongs exclusively to the District Associations to institute Christian discipline in cases of error among their own members, and we are not informed of any culpable negligence in this particular on the part of any of our Associations, we believe that any action of this body on the subject at the present time would be unseasonable."

Report on Slavery.

The Committee appointed last year, consisting of Rev. Messrs. L. Bacon, D. D., L. H. Atwater, and G. W. Perkins, "to collect facts and make inquiries respecting the discipline exercised by certain ecclesiastical bodies in correspondence with us in regard to the sin of Slavery, and report to the next General Association," presented a very long, able and eloquent report, drawn up by the chairman, which was adopted by the Association, and from which we shall make extracts. Mr. Perkins also presented a minority report, which was not accepted.

The Committee did not consider the vote to imply that "the sin of Slavery," which was the subject of inquiry, exists in the relation between master and slave, and that the slaveholder ought to be censured by the church for holding that relation.

"They are constrained to understand the inquiry referred to them as a general inquiry respecting sins committed by the master against the slave over whom, at least in many of the States in which Slavery is established, the laws have given him a practically unlimited power for evil. It is universally believed that throughout those States, great and palpable sins are constantly committed by masters against their helpless and dependent servants. Where the law gives to a man an irresponsible power to do his neighbor wrong, it assails that man with a strength of temptation which can rarely be withstood. The more common and flagrant sins of this character are such as the following: (1) cruelty in the imposition of tasks, and the infliction of punishments; (2) the violation of the marriage tie and of the parental relation by separating husbands from wives, or parents from children without their consent; (3) extortion in compelling slaves to labor for the benefit of the master alone without his rendering them any just equivalent for their labor; (4) the great wrong done to the intellectual and spiritual nature of the slaves by withholding from them the means of acquiring knowledge and the natural incentives to self-improvement, and especially by withholding from them suitable moral and religious instruction and the privilege of reading the holy Scriptures; (5) the conversion of them into merchandize by subjecting them to purchase and sale for purposes of gain in disregard of their welfare and their rights; and generally all those actions in which the master, taking advantage of the power with which unrighteous laws have invested him, violates those rights with which God has endowed every human being, and which no created power can take away.

As to the extent to which persons in the communion of the Presbyterian churches are partakers in these sins, the Committee have no definite knowledge. They only know, as all the members of the General Association know, that a wide and clamorous common fame charges it upon the churches of the Southern States indiscriminately not only that they permit their members and officers to be the masters of servants whom the law defines as slaves, but that they permit other things the sinfulness of which is beyond all dispute, to pass unrebuked. Thus it is charged, and it is believed by thousands in this country and in other parts of the Christian world, that members and ministers of the Word in those churches, treat their servants as merchandize, buying them and selling them for their own convenience or for their own gain, without regard to the wishes or the welfare of the servants. It is represented, and the representation is credited by thousands, that multitudes of servants under the government of professedly Christian masters, live and die in this age of Bibles unable to read the Scriptures, and without any suitable means of instruction. It is reported and believed that, in many instances, slaves whose owners are members of churches in good standing are compelled to labor for the benefit of a master who gives them over for hire to be governed and tasked by others, and then, without rendering to them any compensation whatever, appropriates their wages to his own use. It is reported, and the report finds thousands to believe it, that members of churches are often implicated in the guilt of forcibly separating children from their parents, and of tearing asunder those bonds of marriage between slaves which nature has instituted and which religion has hallowed, though the State has refused its sanction. It is reported and believed that many professedly believing masters, instead of governing and guiding their servants by such influences as are suited to the nature of a being created for freedom and for responsibility to law and to God, govern them exclusively by arbitrary power, using the lash as the great instrument of persuasion; and that thus they are led by the force of passion into cruelties which human laws will not permit to be inflicted upon the persons of criminals in a penitentiary. And in general, it is widely represented and believed that many members of those churches deny their slaves the right of marriage, and refuse to allow them the opportunity to be instructed. At the same time it is proper to say that witnesses whose character, position and means of personal knowledge entitle them to great consideration, pronounce these reports in a great measure unfounded and at best greatly exaggerated.

In respect to the world-wide common fame now in question, which is so derogatory to the honor of the Gospel as held and professed by evangelical Christians in these United States, it only remains for this Committee to show what notice has been taken of it directly, or indirectly, by the judicatories of the Presbyterian churches, and what measures have been adopted by them to vindicate the honor of the Gospel. What has been done by inferior judicatories with which the General Association has no direct correspondence, the Committee are not informed, nor is it within their province to inquire. In the General Association of Connecticut, we have to do not with the parochial sessions, the presbyteries or the synods of the Presbyterian churches, but only with the General Assemblies.

The Committee conclude their report with exhibiting the action of the General Assembly of the Presbyterian Church on slavery, without specifying any further or any direct action on the part of the General Association. First they present the Acts and Resolves unanimously passed in 1818, of which we quote in part as follows:—

General Assembly's Acts and Resolves.

It is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of Slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of Slavery throughout Christendom, and if possible throughout the world."—Digest, p. 343.

"We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the Gospel, when they have the opportunity; by favoring the instruction of them in Sabbath schools, wherever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that, as it is incumbent on all Christians to communicate religious instruction to those who are under its authority, so the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would on the contrary, operate as the most powerful means for the prevention of those evils.

"We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and so far as possible to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children; and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the Church. And if it shall ever happen that a Christian professor, in our communion, shall sell a slave who is also in communion and good standing in our Church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the Church, till he repent and make all the reparation in his power to the injured party."—Digest, p. 345, 346.

Next is presented the action of the two General Assemblies the present year.

Within the last month, the Assembly representing the same branch of the Presbyterian Church has solemnly put upon its records and sent forth to the churches under its care the propositions

"That the principles of the Presbyterian Church on the subject of Slavery are already set forth in repeated declarations so full and so explicit as to need no further exposition."

"That all necessary and proper provision is already made for the just exercise of discipline upon those who neglect or violate the mutual duties of master and servant; and the General Assembly is always ready to enforce these provisions, when the unfaithfulness of any inferior court is made manifest by record, or appeal, or complaint.

"We rejoice to believe that the action of former assemblies, so far from siding or allowing the iniquitous oppression of man by his fellow-man, has been steadily promoting amelioration in the condition of slaves, by winning the confidence of masters in our freedom from fanticism, and by stimulating the slaveholder and his pastor alike to labor in the religious instruction of the blacks.

"That it be enjoined on Presbyteries situated in the slaveholding States, to continue and increase their exertions for the religious instruction of slaves; and to report distinctly in their annual narrations to the General Assembly the state of religion among the colored population."

The General Assembly of the other division of the Presbyterian Church, at its sessions for the present year held last month in Philadelphia put forth a declaration which has already been widely published. In that declaration the testimony of 1818 and other testimonies formerly given are reaffirmed; and the views of the Assembly in regard to the whole matter are summed up in the following resolutions.

"*Resolved*, That in the judgment of this Assembly the declarations of former General Assemblies bear an explicit, frank, honest and honorable testimony against the evils of Slavery, and they ought to be known and read of all men."

"*Resolved*, That whilst we bear this testimony against the system of Slavery as it exists in this country and elsewhere, and which testimony coincides with the almost uniform testimony of all good men in every age, and especially with that borne by the fathers of the Presbyterian Church to which is herein referred, and while we recommend these declarations of sentiment to the attention of all the judicatories, and all the churches under our care, we feel ourselves bound to add that there has been no information before this Assembly to prove that members of our church in the slave States are not doing all they can (situated as they are in the Providence of God) to bring about the possession and enjoyment of liberty by the enslaved: nor are there any facts before us, that they are living in the violation of all the duties growing out of their relations to Slavery as it is continued in existence by the laws of their respective States; nor do we know that they tolerate any of those evils which ought to call forth the discipline of the church; but if there are such cases we would direct the attention of the proper judicatories to them in the exercise of a kind and salutary discipline."

GENERAL ASSOCIATION OF MASSACHU[illegible]

This body of clergymen met in Roxbury, Tuesday P. M., June 26. Forty-four members were enrolled as delegates from twenty-four local Associations; two from the Mass. Home Miss. Society, and two members ex-officio, (the pastor of the Eliot church, Roxbury, and Dr. Snell.) There were fourteen delegates from ten ecclesiastical bodies in other States. Rev. Dr. Cooley was elected moderator, who, on taking the chair, said: "Brethren, if you will put up with the infirmities of threescore years and fifteen, I will serve you."

The General Association of Oregon, formed in 1848, and composed of Cong. and Pres. churches, whose basis of Union is the *Westminster Confession of Faith*, asked the privilege of correspondence.

The Committee on Slavery, to whom was referred, after a full discussion, a memorial from the Worcester North Association in respect to corresponding with the General Assembly, both Old School and New, on Slavery, reported a resolution as follows:

Resolved—That in maintaining correspondence and connection with the two General Assemblies of the Presbyterian Church, we look with deep solicitude upon the position of those bodies with respect to the sin of slavery; that our own strong sympathies are with those brethren in these Assemblies who are laboring in an earnest and Christian spirit, to put an end to this evil; and that we desire our delegates to those Assemblies, in a decided but courteous manner, to express our deep conviction, that the right of the enslaved, the cause of true religion, and the honor of the great Head of the church, require those ecclesiatical bodies to use all their legitimate power and influence for the speedy removal of slavery from the churches under their supervision.

Many New England Church Members, going west, were represented by Dr. Bullard, of St. Louis, as not connecting themselves with the churches there, but making shipwreck of their faith, [These members are more or less those who were subjects of revivals in New England.]

Report on Education.

The Committee appointed last year to report on the connection between common school education and religion—consisting of Rev. Messrs. E. Beecher, D. D., W. A. Stearns, A. C. Thompson, J. S. Clarke, C. Hitchcock, D. D., A. Peters, D. D., and Leonard Withington,—Report:

That they have met and carefully considered the subject referred to them, and have come to the following result:

That there are conceivable elements of perfection which cannot in practice be combined in the same system of education, in consequence of the present state of religious division in this nation, and that consequently the course of true wisdom is to strike a balance between them and to approximate as near to them as possible.

In order that a system of common school education may be theoretically perfect, in addition to well-directed mental culture, there ought to be such instructions in the fundamental doctrines of Christianity as shall tend to regenerate the soul and fit it for heaven. A wise and regenerated teacher can create by these doctrines a religious atmosphere in which the scholars shall constantly live. He can cause a sun to rise, the light of which shall disclose the true moral aspects and relations of all things. This he can do by prayers, by hymns and music, and by the proper use of analogies in science as well as by direct admonition and instruction.—No system of education is perfect in which this is not done.

At the same time it is essential to the perfection of such a system, that it be adapted to educate the whole community, so as not to leave large masses of mind to grow up in ignorance

and vice. This element of a perfect system cannot be secured without the intervention of government, for many are too poor to educate their children, if the State does not provide free schools; and sectarian divisions, especially in moral districts, would render parochial schools exceedingly feeble, and would so reduce the salary of teachers that few or none competent for the work would be willing to devote themselves to the employment. But if schools are sustained by government, in the present state of religious division, it is impossible to give such full instruction in all the fundamental doctrines of Christianity, as has been supposed, without incurring the charge and the odium of sectarianism.

Nor can it be otherwise until the existing divisions on the subject of religion shall cease.—In this state of things, the course adopted by the government of this State is to introduce into the schools the reading of the Bible and such instruction in morals and the practical duties and virtues of Christianity as can be communicated without incurring the charge of sectarianism, leaving to the family, the pulpit, and the Sabbath School, that more full doctrinal instruction which parents may desire.

The benefits of this system in offering instruction to all, are so many and so great that its religious deficiencies—especially since they can be otherwise supplied, do not seem to be a sufficient reason for abandoning it, and adopting in place of it, a system of denominational parochial schools.

If, however, we were to recommend any system to take its place, it would be that of private schools formed by the union of Evangelical Christians of different denominations in which all the fundamental doctrines of Christianity could be taught.

It is, however, a great evil to withdraw from the established system of common schools, the interest and influence of the religious part of the community. On the whole it seems to be the wisest course, at least for the present, to do all in our power to perfect the existing system of common schools by a deep and watchful interest in it and by endeavoring to elevate and perfect—so far as it can be done, not only its intellectual, but also its moral and religious character.

If after a full and faithful experiment, it should at last be seen that fidelity to the religious interest of our children forbids a further patronage of the system, we can unite with other Evangelical Christians in the establishment of private schools, in which more full doctrinal religious instruction may be possible.

But until we are forced to this result, it seems to us desirable that the religious community do all in their power to give an opportunity for a full and fair experiment of the existing system, including not only the common schools but also the Normal Schools and the Board of Education.

In conclusion, we beg leave to report the following resolutions as expressive of the views of the Association:

1. Resolved, That we regard the universal education of the community, as essential to the permanent success of our great experiment of self-government, and maintainance of pure and spiritual Christianity, and that we highly appreciate the enlarged and benevolent views of our Puritan ancestors, in establishing our present system of free schools with reference to these ends.

2. That notwithstanding the most inevitable religious deficiencies, we have as yet seen no reasons why the present system should be abandoned for any other that has been proposed.

3. That we recommend the ministers and churches to take a deep interest in this system, and to do all that can be properly done, to infuse into it that truly religious spirit which is essential to its permanent success.

4. That in the Massachusetts Board of Education, as constituted by the legislature, we recognise the elements of a power that may impart great efficiency to the system, in working out the results which its founders contemplated.

5. That this—like all other power committed to human hands, is liable to abuse, and that the Board therefore, like every other similar organization, should attract the constant and friendly vigilance of all whose interests are thus entrusted." E. Beecher, Chairman.

pers on that day within the vast circuit of the Missionary stations in the far-East, and the Spanish settlements on our own Western border—some hearing the muttered mass in proud basilicas and solemn minsters, for centuries the wonder of the world, and others in the rude sanctuaries of yesterday, yet all in the name of Christ. In this view of Christian sects and confessions consists, he urged the true catholicism, which, he who adopts, becomes a genuine Catholic without any change of position—and of which the adoption by all Christian sects would constitute a true Catholic Church, the only one which Christendom can ever know.

Mr. Hedge proceeded to confirm this view by the history of religious doctrines and the growth and origin of sects. For himself he could not but recognise in the triumph of the Orthodox faith, after the speculation and controversy of three centuries, notwithstanding all the falsehood and intrigue and violence which accompanied it, a Providential purpose and therefore a truth. He did not find the doctrine in the New Testament, but still he could not say it had no right in the Church. He believed that the Providence of God was as much concerned in the growth of the Trinitarian doctrine, as in the origin of Christianity; that it satisfies a real want of the human mind, and performs an essential and prescribed part in the religious education of the race.

Not that doctrines are indifferent, and all confessions equally true. He believed no such thing. There is a standard somewhere, and some forms of Christianity are nearer and some farther from it. But in this jar of opinions who should decide for others? Who without hesitation should decide for himself? In our own case, as in that of others, and in our own system, there may be a bias baffling our best endeavors to see things as they are in God. If one renounces his connexion for another, he is no more sure of the truth, and if he comes out from all sectarian associations, he only becomes a still narrower sect. We must therefore make the best of our position. We need not wander forth in quest of the true church; for all are faulty. "Why gaddest thou about so much to change thy way? Thou also shalt be ashamed of Egypt as thou wast ashamed of Assyria."

Meanwhile there are important ends to be accomplished by association. To be effective we must unite with those who are nearest to us in faith and method. Here the Unitarian connexion offers peculiar advantages in the benefit of consociation without such restrictions as are attached to fellowship by the other sects—the substantial benefit of co-operation without the responsibilities of a league and covenant. Mr. H. must consider this an advantage notwithstanding the indications of an opposite opinion in some quarters, and the feeling of regret, as it seemed to him, that we have no confession of faith or doctrinal symbols setting forth our distinguishing views and defining our theological position to ourselves and to the world. He regarded such a feeling as mistaking our true mission as a Church which he maintained was not so much to disseminate certain specific views as to do away the whole system which makes opinions the test of Christianity and gives them the prominence they have always had in the world. It is not to instaurate a better theology so much as a Catholic Spirit and an eclectic method—not to maintain the true doctrine so much as a true toleration—toleration so comprehensive that all discrepancies of faith and worship shall find shelter in its boundless grace. It is by a generous abandonment on our part of all doctrinal defences, and theological ramparts, to conquer if possible an anti-sectarian peace. This Catholicity, more than any system of theology, he believed swayed the mind of Channing. He *knew* it to have been the very soul of the elder Ware. So also it was the feeling when the American Unitarian Association was formed—a Christian alliance without covenant or creed.

Mr. H. confessed some disadvantages in the position he advocated, and advantages in the other, but he thought the latter were not of much consequence; they were only immediate to be followed by a greater and more serious loss than gain.

Our first aim should be not to extend our name but to plant our principles. He would have us prevail not as a powerful sect, but as an anti-sectarian influence—in the midst of Protestant Christendom a truly Catholic Church,—and that the term Unitarian should represent not the unity of the Divine nature, but the unity of the Spirit in the Church, and the unity of the Church in the Spirit.

Mr. H. now passed to another division of his subject. Theology is one thing, he said, and religion a very different thing; the former was the function of the school and had no business in the Church. Theological *attainments* were indeed indispensable in the Christian ministry as *discipline*, but still, he insisted, neither theology nor criticism (especially the destructive criticism) was for the Church. If brought before the people at all it should be in *lectures*, not mixed with worship. The Church must be understood to occupy a ground above the possibility of dispute. It was the communion of all souls. The disproportionate action given to the dialectic faculty had, he considered, been all along the vice of the Protestant movement, as it was of the Greek movement in the second or third centuries. No one indeed could expect or require that religion should escape the inquisition of the dialectic, judging faculty; but let the inquisition not come into the *Church*. Theology—he considered indeed there could not be any such thing in the real sense of the word. There was no *science of God*. Who by searching can find out God. But what is impossible to theology is easy to faith.

Mr. H. would insist on discriminating, in the fact of revelation, between philosophy and religion. And here, in whatever spirit Hume uttered the saying—"our most holy religion is founded on faith not on reason"—it suggests while it overstates an important truth. All attempts to prove the truth of Christianity seemed to Mr. H. like proving the luminousness of the light. The light is its own demonstration. If the doubts and the argument, he should be told, pertain to the *origin* of Christianity, it seemed a matter of small moment. Why contend about where it came from? Enough that we have the light and know how to use it. Even if you could prove to me that Christianity had no historic foundation, it would be as if you could prove there never was a Michael Angelo. Still there exists the Church of St. Peter, and if the *name* is not historic, the master *mind* is there. So the mind that gave to the world such a character and life as that of Jesus, is the Christ, and the product of such a mind would still be a saving power to all generations. "Christianity is a fix-ed fact, a part of the world. It seeemed to him to be a small thing to stand disputing the record and agitating the question about miracles, with this great miracle of all time confronting us.

Mr. H. closed with words of counsel to his young friends about to become his fellow-laborers in the ministry of Christ; that they should beware of a dogmatic, disputatious, and still more of a doubting, destructive spirit. Have done with the everlasting no, give us the everlasting yes. Be catholic, liberal. Have creeds if you please for yourselves, but none for judgment of others. Do not suppose that truth and virtue are of one party or sect. No sect that is now on earth will endure forever. Christianity assumes, and will assume different types according to national character. Here in America he believed it would not be theological, but social and humane, perhaps aesthetic also, certainly practical. Was not Christianity to be so developed here, as to be a coming again of the Son of man—a Christianity broad, and humane, and holy, and full of God. If they would help the time, they must work with it to the same end; and here it was that of social reform—which he would therefore commend to them—a work not to be handled in a vituperative but meek spirit, nor to be the staple of preaching, but one of its aims. Maintain the freedom of the pulpit at all hazards, for with that our social and religious interests are involved and are compromised.

☞ We are glad to be able to add that Mr. Hedge's Address is soon to be published.

VISITATION OF THE DIVINITY SCHOOL.

The *thirty third* Annual Visitation of the Divinity School, Cambridge, took place on Monday, A. M., July 16th, 1849. Not a very large number of friends came together to congratulate the young men on completing their preparation for the ministry, yet the chapel became tolerably well filled before the exercises were concluded. Is the day of the week unfavorable for getting a large audience?

The exercises were opened with prayer by Rev. Dr. Francis. The following was the order.—

1. The Causes of the Loss of Christian Faith at the Present Day.—Mr. Fiske Barrett. 2. The Promise of the Paraclete. John xvi. 7.—Mr. Edward Pearson Bond. 3. The Character of the Intimations of a Future Life in the Old Testament.—Mr. William Frederic Bridge.

HYMN.

Of old, amid the walks of sin
The Apostles boldly trod;
With simple heart and humble mien
They sang and plead for God.

No human foe could blight their zeal,
For Christ had lent his aid.
The nations heard the loud appeal,
Believing,—they obeyed.

We, Father, kneeling at thy feet,
Implore thy constant love,
O, give us faith the world to meet,
And hope to look above!

And when we taste of sorrow's cup,
Teach Thou its truths sublime;
Thus shall thy servants gather up
The ripening fruits of time.

F. G. C.

4. The Ethics of Christianity as compared with those of the Grecian Philosophy.—Mr. George Albert Carnes. 5. Logic and Intuition as Sources of Religious Faith.—Mr. William Henry Hurlburt. 6. William Penn.—M. Robert Possac Rogers.

HYMN.

We will not weep—for God is standing by us,
And tears will blind us to the blessed sight;
We will not doubt;—if darkness still doth try us,
Our souls have promise of serenest light.

We will not faint;—if heavy burdens bind us,
They press no harder than our souls can bear;
The thorniest way is lying still behind us;
We shall be braver for the past despair.

O, not in doubt shall be our journey's ending,
Sin with its fears shall leave us at the last;
All its blest hopes in glad fulfilment blending,
Life shall be with us when the death is past.

Help us, O Father!—when the world is pressing
On our frail hearts, that faint without their friend,
Help us, O Father! let thy constant blessing
Strengthen our weakness,—till the joyful end.

W. B. H.

7. The Visible and Invisible Church.—Mr. Davis Smith. 8. Literature as a Qualification for the Ministry.—Mr. Joshua Augustus Swan. 9. Christian Fellowship.—Mr. Augustus Woodbury.

HYMN.

Eternal God, eternal Friend!
Renew thy favor to us now;
Thy blessing here abundant send
To sanctify each solemn vow.

As drops the dew at hush of even,
As falls the sunshine on our way,
May light and rich refreshment, given
Of thy large love, be ours to-day.

And ever, as the path leads on
From earthly toil to heavenly rest,
May we, sustained in labors gone,
Still be supported, soothed, and blest.

And now, we only wait to lean
Upon a Father's arm of power;
Lo! where the Saviour's star is seen,
Our guidance from this holy hour.

R. P. R.

No. 2 and No. 5. of the exercises were not delivered,— Mr. Bond having departed for California and Mr. Hurlburt for Europe.

The exercises were dissertations. They were of a highly respectable order, and marked by good sense. They were fairly equal to the performances at theological seminaries generally—as a whole, we should say, more than equal. Less might be said of the style of delivery—but *read* as the dissertations all were, and being all *dissertations*, and delivered to an audience composed in part of ministers, with vacant seats appearing here and there, and some expected faces perhaps missed, the wonder perhaps ought to be that the young men showed so much animation as they did. Most of them are already engaged; and we know and have heard sufficiently of their acceptableness as preachers, to say that they have already in their sermons left their anniversary exercises far behind them. Their general manliness, and self-possession, and distinct articulation, are worthy of much commendation.

Meeting of the Alumni.

Having dined at Harvard Hall, and passed the interval in very pleasant interviews and conversation, the Alumni of the School held their meeting in the Chapel at half past two P. M.,—Rev. Dr. Noyes was appointed President, Rev. Mr. Sanger Vice-President, Rev. J. F. W. Ware Secretary, Rev. Mr. Newell, Rev. Dr. Ingersoll, Rev. Mr. Muzzey, Executive Committee.—

Rev. Dr. Gannett, was appointed first preacher, Rev. Calvin Lincoln second preacher for next year.

A very general and free conversation took place on the present state and wants of the School, in which united Rev. Messrs Bellows, E. S. Gannett D. D., Professor Stebbins, Hedge, E. B. Hall D. D., Ellis, G. R. Noyes D. D. C. Francis D. D., and S. Parkman D. D.

The hour having arrived for the discourse before the Alumni, the discussion was postponed to the close of the services.

Rev. E. B. Hall D. D., was the preacher for the occasion—the regularly appointed preacher having failed, and the Executive Committee of the Alumni requesting Dr. Hall to fill his place. Dr. Hall's subject was *Responsibility for belief*, which he treated in an able, thorough, impressive, earnest manner, and we think with the practical *effect* desirable on such occasions but not always accomplished. The character of the discourse is sufficiently to be inferred from the fact that it was immediately sought for publication in the Christian Examiner; and its forthcoming appearance in the next number will be received as satisfactory reason for not writing out our notes upon it.

At the close of the discourse, the discussion was resumed, and the following gentlemen took part in it,—Rev. Messrs S. Osgood, G. R. Noyes D. D., A. Hill, E. S. Gannett D. D., Hedge, S. Parkman, D. D., S. Barrett, D. D., and Hodges.

It was voted that the subject of the condition and wants of the School should be re-committed to the Committee appointed last year. Rev. Mordecai De Lange of Quincy Ill., and Rev. Hasbrouck Davis of Watertown, were chosen honorary members of the Alumni of the School.

A very pleasant social occasion was afterwards enjoyed at Dr. Francis's, at tea.

THE REPORT ON EDUCATION.

The Report on Education on our first page, is drawn up with much wisdom, and is pervaded by an excellent spirit. In its general doctrine, there must be all but universal accordance throughout the various denominations. Except the sentiment, which is rather implied than expressed, that "the fundamental doctrines of Christianity" cannot be taught, unless Calvinism more or less pure shall be taught, and also that "the religious part of community" is made synonymous with those popularly denominated "Evangelical Christians,"—thereby excluding, for instance, Universalists, Unitarians, Swedenborgians, &c.,—there is nothing but what is worthy every way to be approved, and it is matter of congratulation that the Massachusetts General Association have so disposed of an affair which, in its origin last year, made such a noise.

In the discussion previous to the adoption of the Report, there is less wisdom apparent than in the Report itself. We copy as follows from the New York Evangelist.

Mr. McClure had no objection to the report under the present dynasty.

Rev. Mr. Gale wanted nothing done.

Rev. Dr. Hitchcock wanted the Board of Education rebuked for such radical skepticism as they have sent out in the report of the Secretary on the Bible, as a book not able to be understood.

Rev. Mr. Harding wanted no report at all.

Rev. Mr. Riddell thought the report valuable, and hoped it would be adopted.

Rev. Mr. Pike desired that the General Association would not place on their records any resolutions on this matter. He thought it out of place to take any action on this subject.

Rev J. S. Clarke hoped that the whole matter would be allowed to drop.

Rev. Dr. Beecher had little sympathy with the sensitiveness that some felt in touching such matters. If the committee had not been appointed last year, some things now would be different. The world ought to know *that if you touch us.*

Rev. Mr. McClure arose again. The head and point of objection to the old dynasty was the mode of treating the Bible which they assumed. When the Association spoke, and spoke earnestly, that voice was heard. Dignity demanded that the report of the committee be accepted. If men agitate on this subject, let them agitate. Who's afraid?

Rev. Dr. Bullard thought that the worst and most destructive sectarianism is that which forbids any religious instruction in common schools. It is Satanic.

Rev. Mr. Marsh sympathized with Dr. Bullard and Dr. Hitchcock. He did not believe that religious people could have any control over our schools. The Bible in Boston and Roxbury was not used *as the word of God*; nor does it have any power in common schools. But the Commonwealth has been waked up. He wanted the report adopted.

How perfectly characteristic of some of the gentlemen named, are their remarks! Could they really suppose that the action of the General Assosiation of last year had any influence in producing the changes that have taken place in the Board of Education? If to think so affords them any gratification, perhaps nobody ought to be so cruel as to take it away. But there was just about as much cause and effect as in the testimony of the old man of Kent who, when Master More asked him, "What think you to be the cause of these shelves and flats that stop up Sandwich haven,"—"Forsooth sir," (quoth he,) "I am an old man; I think that Tenterton steeple is the cause of Goodwin sands. I remember when there was no steeple at all there. Before that Tenterton steeple was in building, there was no manner of speaking of any flats or sands that stopped the haven; and therefore I think that Tenterton steeple is the cause of the destroying and decay of Sandwich haven."

Those of the gentlemen above named, who expressed their hope that the whole matter would be allowed to drop, will, we think, be considered the wiser men.

JESUS CHRIST A MERCY-SEAT.

In the holiest part of the temple at Jerusalem stood the ark of God covered with a golden lid, upon which rested the shekinah or cloud of glory, the emblem of the divine presence. From this oracles were dispensed and favors proclaimed. Hence it had the name of the Mercyseat. The Greek word invariably used for this mercy-seat, in both the New Testament and the Septuagint version of the Old, is the word translated in one passage, and only one, "propitiation." This passage occurs in Paul's Epistle to the Romans, Chap. III, 24, 25: "being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Hence, "propitiation" being changed to "mercyseat," as it undoubtedly ought for the sake of uniformity and intelligibleness, the meaning of the passage is obviously, that God hath set forth Jesus Christ as a mercyseat, upon which the divine goodness, as it were, takes its stand and declares its gracious purposes and dispensations to mankind. This is a beautiful figure, and an allusion that must have been even more affecting to the Apostle's Jewish correspondents than it is to us. For the more resemblances and analogies he could suggest between this idolized temple and Christianity, the more welcome would be the latter and the less indispensable would seem the continuance of the former. He here intimates that Jesus was all which the most venerated and adored peculiarity of their old worship could be. He was to be the new and living mercyseat—the all superceding medium of divine communication—the final and all sufficient proclaimer of the divine mercifulness.

The old mercyseat was sprinkled with blood once a year, as a part of the ceremonial worthy of the temple. To this allusion is made in the passage cited from the Epistle to the Romans: "Whom God hath set forth to be a mercyseat through faith in his blood;"—or, whom God hath appointed to be a mercyseat consecrated, as it were, by his own blood instead of that of bulls and goats as of old, by means of faith, that is, to those who believe; for to those who did not believe in him of course he was nothing divine, and they could not be affected by the mercies declared or communicated through him. The whole sentiment of the passage, therefore, might be expressed in ordinary language thus: We are pardoned and accepted of free bounty and unmerited favor through the deliverance from evil which is by Jesus Christ; whom God hath set forth as a mercyseat in his own blood to his faithful followers, to shew his method of justification concerning the remission of past sins through the forbearance of God.

In the doctrine here declared we have the rich essence of the Gospel—the very marrow of the glad tidings of great joy which should be to all people. Jesus Christ is our Creator's most expressive mercyseat to us. We are sure now of our Maker's merciful character and designs. We are sure how we may please him and enjoy his favor for ever on the simplest conditions.

Perhaps some think they would have been sure of this without Jesus Christ. Some think that on the contrary the general influence of Christianity takes away from the truth in the Creator's benignity which natural religion inspires. Christianity seems to them to inspire fear and solicitude. But the way to settle this point is to look at Christianity apart from foreign influences, and then to look at natural religion apart from other influences. Now we see the Gospel, according to its own account, was to be a mercy seat, an exposition of love on high, a soother for all the conscientious—not a sharpener of their anxieties. From it was to ray forth the divine benignity with the effulgence of the Shekinah, or symbolic cloud of glory that beamed from the golden ark-top. If it has been perverted to a different effect, that is not its fault. It is because it is preached now so differently from Christ's preaching. On the other hand we see that natural religion, where it has existed by itself, has dealt much in sacrifices, and sometimes in human sacrifices, in the anxious eagerness of the troubled conscience to propitiate God. The religion of Pagans is not a religion of love. Juggernaut and such idols are always feared as cruel deities. Mahomedanism is somewhat better, though bad enough still. But what is good in it not owing to natural religion? If we eliminate all the pernicious elements we shall find what remains to the Christian—borrowed from Christianity.—Mahommed acknowledged the authority of Jesus as a Prophet, and was largely indebted to our Scripture in the composition of his Koran—Leaving out his additions, his followers may be called a Christian sect. Even orthodox writers have considered them rather Christian heretics [illegible]

I allude to these to throw light on the character of deists, living amidst the illumination of our religion. They think they follow natural religion; but they mistake. They are still farther from it than Mahommedans are; for the influences of a preached Gospel are thicker around them than they ever were among the readers of the Koran. We can never know what the religion of nature would really dictate till we go out of Christendom and all its influences, and then leave the heart to all its spontaneous weaknesses, apprehensions, uncertainties and superstitious scruples. Then see whether it would know the peace of the enlightened, rational Christian believer. To him alone has it been said authoritatively in so many words, God is merciful. He alone offers no bloody sacrifices to appease his Maker. Before Christ appeared every religion had an altar, a priest, and the sacrificial knife was constantly steeped in gore, because the mind of the worshiper was constantly beset with terrors of woes uncertain and unknown. They needed to hear such a messenger as has come once, say with the voice of authority, here is certainty for you; God loves you; be at peace.—Very different from these are our enlightened, Christianized Deists, if I may so term them.—Strange that they do not observe, themselves, what a broad deep line there is between the religion of nature in Christendom and in Heathendom. It is no accident that the difference so exactly coincides always with the geographical boundaries between the two. H. G E.

CHILDEN'S MISSION.

The establishment of this mission cannot but be gratifying to any one possessed of the least spark of Christian philanthrophy.

Originating in that "nursery of the church" the sunday school, it is to be supported, as we understand, by the voluntary contributions of sunday school scholars. This is as it should be, a christian mission to children. A beautiful conception and one which we trust will be nobly carried out in execution.

Timely in its establisment it should receive the co-operation of every sabbath school Teacher and Parent in our community; and who can predict the glorious results! When much of the crime in our midst is perpetrated by minors, and poverty or indolence produces much peddling of fruits and small wares or absolute street begging, what can be more timely than the appointment of a missionary to investigate and relieve the community from their dangerous tendencies!—The proper time having arrived for the establishment of the mission, we find a man every way qualified and earnestly alive to the requirements of the office, ready for a very moderate compensation to fulfil its duties and devote himself to the work.

Thus far all is well and doubtless many have already blessed the children's missionary.

The ministry at large is a noble institution, but the children's mission has peculiar claim to our admiration. Supported by children it will expand their hearts and make them keenly alive to the wants of the unfortunate, and as future reports of the usefulness of this missionary shall from time to time reach them they will indeed realize that it is more blessed to give than to receive. Children are strongly affected when they can witness good results from their apparently feeble labors or contributions. This we know from actual observation; for several years since, while in charge of a sunday school, an invitation was extended to the pupils to contribute toward aiding the library of a sunday school just established by a former superintendent who was then officiating as a minister to the poor in a Southern city. Never can we forget the promptitude with which the children seconded our wishes, nor the satisfaction which they expressed when in answer to their own committee of presentation came responses acknowledging the gift from children who but a few months before could not form a letter, but who now sent their first effort at epistolary writing. God bless the children's missionary then for its influence not only as those for whom it is particularly designed to benefit, but also for its beneficial influences on those who are to support it. Let the children of our sunday schools but fully understand its importance and we believe that never will the missionary have reason to complain that the treasury is deficient. May we not hope that in addition to his small salary the missionary may derive from some sources a poor's purse of moderate capacity? It appears to us that he stands in need of such an instrumentality to aid him in his praiseworthy undertaking.

A. H. J.

SUNDAY SCHOOLS.--NO. I.

Mr. Editor:—In pursuance of my proposition, published in your last paper, I proceed to offer a few remarks connected with the title of this article.

In addition to the statements in the Report of the Sunday School Agents, justice to the Rev. F. W. Holland, Secretary of the American Unitarian Association, demands the following account of his labors in this field of Christian enterprise. In the course of the last year, Mr. H. made addresses to twenty-five Sunday Schools, two Sunday School pic-nic parties, three S. S. Anniversary meetings, and one S. S. Association. It is Mr. H's. practice to embrace every occasion that offers for promoting this good cause; and, although he has hitherto been an official "agent" of the S. S. Society, we feel that we are much his debtor for these labors of love, which he has so liberally dispensed among the lambs of Christ's flock; and most devoutly do we wish, that all who minister at the Christian altar, would seize on every fit opportunity for encouraging the S. S. teacher and his precious charge, by giving a word of counsel, exhortation, or cheer—however brief or unpremeditated. The value of the present impression and subsequent effect may be unspeakably great; graduated, of course, by the appropriate talent the speaker carries to his work—but never without benefit when he has a sincere and heartfelt interest in the welfare of those for whom the institution was established.

If clergymen, in their exchanges, would—as far as their physical ability should enable them to do it—devote a few minutes to the Sunday Schools connected with the congregations to whom they are to preach, they would often greatly enhance the value of their pulpit exercises, and scatter in young hearts, the seeds of vital piety, that would produce a harvest of a hundred fold.

This is already the practice with many clergymen, and is, I believe, received with universal satisfaction and gratitude. May it not become an invariable concomitant of an exchange, excepting only those cases where physical inability forbids?

An experience of many years in connection with Sunday Scoools, has proved to my own mind, that these "angels' visits" are fraught with blessings to all the parties connected; and I cannot but hope that they will consequently be greatly increased and multiplied, if they should not be considered a part of the *privilege* of the clergyman, who carries his light and influence to the parish of a brother laborer in the Christian vineyard. G. F. T.

July 21, 1849.

MINISTRY AT LARGE IN PORTLAND, ME.

We perceive, from the Portland Daily Advertiser, of July 9th, that the Ministry at Large in that city has commenced in a very encouraging manner. Rev. Mr. Hadley read a report of his operations during the first three months.

He observed that in the course of the three months, he had made 509 visits to one hundred families in the city, and had uniformly been kindly received and pressed to renew his visits. Many of these families are among the poorest, most vicious and miserable of our population; yet from the worst of them, children have been clothed and taken to the Sunday School, and the parents, both of them in some families, though grossly intemperate, are pleased to have their children receive the advantages of the school, and some of them avail themselves of the books from the library for their own instruction and amusement. One man, a victim of intemperance, with a family of children, has been persuaded to take the pledge and make solemn promises of reformation; his four children are in the Sunday School.

This School was opened on the first Sunday in May, with 50 children; which in two weeks was increased to 100, and this has been the average attendance since. The largest number at any one time in attendance was 105, besides several young persons about to be formed into a Bible class. These it must be remembered, are from the poor, degraded and hitherto neglected families of our city. The whole number belonging to the school is 130, of whom 70 are boys and 60 girls, instructed by 7 male and 26 female teachers; two of whom are from families belonging to the charge of the minister. One hundred of the children have been clothed wholly or partly, by ladies of the "Channing Circle," a benevolent association, which watches with maternal tenderness over this portion of our city. They have furnished about 70 pairs of shoes and some hundreds of garments to this object, without which the children could not have been collected into the school. The exertions of the ladies have been aided by the contributions of benevolent individuals in clothing, cloth and money and it is pleasant to know, that some young men are among the liberal donors. Contributions have also been made to the children's library, which now contains 216 volumes, and to the adult's library, which numbers 100 volumes, and it is pleasing to add that the books are sought with avidity, and are read, not only by the pupils who attend the school; but by members of the families at home, to whom the benefit is at least equal to that received by the children. It may not be improper here to suggest, that those benevolent individuals, who are most friendly to this noble work, but who do not incline, or are not in a situation to engage in active service to promote it, may render essential aid by contributions of clothing, books or money to this admirable undertaking.

There is still another branch to this ministry no less worthy of consideration than the others; and that is the *evening school*, which was opened in May, for the benefit of those who were unable to attend the day schools. This was opened by way of experiment, and kept but a short time on account of the heat and the shortness of the evenings. The experiment was perfectly successful; the number present on the first evening was but nine, on the fourth, forty; the whole number who attended at different times was 115; the largest number present at one time was 70, and the average attendance for 24 evenings was 55. Of the whole number of pupils, 29 were females from 10 to 35 years old, 86 males from 10 to 24 years old. The progress of the pupils was very manifest, and in some instances, remarkable, especially in writing. One young man, who could not write his name when he entered the school left it a decent writer; he can now sign his name as well as persons in the common walks of life. Equal progress was made in reading, by some of the pupils who had previously had no advantages of education. It was exceedingly gratifying to observe the eagerness with which they all, of every age, sought the fruit of the tree of knowledge, now planted in their midst. Who will not assist to water and attend this noble tree, that its roots may strike deep down, its trunk enlarge, its branches multiply and spread wide, and its foliage and golden fruit glisten in the beams of the sun, the shelter, the healing and the joy of the people.

COMMENCEMENT AT CAMBRIDGE.

A very pleasant day, as almost always, was reserved for the Commencement at Cambridge, on Wednesday, July 18th of this week. As soon as the procession were disposed (not all seated, of course) in the Church, about ten o'clock, A. M., the exercises were opened with prayer by the Rev. Dr. Walker, of the College. The following was the Order:—

1. A Salutatory Oration in Latin, Samuel Abbot Smith, Peterborough, N. H.—2. An Essay. "The Character of Atticus," James Walker Austin, Charlestown.—3. A Disquisition. "Rome in 1849," Francis Howland, Charleston, S. C.—4. A Dissertation. "The Last Hours of Socrates," Charles Christopher Follen, Cambridge.—5. An English Oration. "The Pilgrim Fathers," John Lothrop Kirkland, Utica, N. Y.—6. A Dissertation. "The Superficial and the True Scholar," Frederick Atheran Lane, Boston.—

Music.

7. An Essay. "The President of the United States in Retirement," Francis Hathaway, New Bedford.—8. A Disquisition. "The War in Circassia," John Doe Taylor, Sanbornton, N. H.—9. A Dissertation. "John Philpot Curran," Lorenzo Silas Cragin, Boston.—10. An English Oration. "Final Memorials of Charles Lamb," Gamaliel Bradford, Boston.—11. A Disquisition. "Vicissitudes of Literary Fame," Edward Lorenzo Holmes, Dedham.—12. A Dissertation. "European Manners in the Ottoman Empire," Henry Middleton Rutledge Fogg, Nashville, Tenn.—

Music.

13. An Essay. "National Styles of Caricature," John Pegram May, Petersburgh, Va.—14. A Disquisition. "The Absence of Great Leaders in the Revolutions of Spanish America," Thomas Meriam Stetson, South Scituate.—15. A Dissertation. "The Two Races in Canada," Frederick Frothingham, Montreal, L. C.—16. A Disquisition. "National Jubilees," James Cutler Dunn, Boston.—17. An English Oration. "Newspapers," Thornton Kirkland Lothrop, Boston.—19. An Essay. "The Fallacies of History," William Abbot Everett, Cambridge.—19. A Greek Oration. Charles Carroll Fiske, Cambridge.—

Music.

20. An Essay. "War and Modern Science," James Darell Green, Cambridge.—21. A Disquisition. "Recent Conquests in India," Charles Francis McDonald. Charlestown.—22. A Disquisition. "Schelling," Joseph Binford Tufts, West Cambridge.—23. A Dissertation. "Modern Chivalry," Robert Barnwell Rhett, Charleston, S. C.—24. An English Oration. "Predictions and Coincidences," George Franklin Harding, Monmouth, Ill.—25. A Dissertation. "Lord Clive," George Washington Cogswell, Buffalo, N. Y.—

Music.

26. A Disquisition. "The Nationality of American Literature," Everett Peabody, Springfield.—27. A Dissertation. "Popular Estimates of Success," Augustus Warren Whipple, Northborough. 28. An English Oration. "The Influence of Shakspeare," Julius Walker Stuart. Beaufort, S. C.—29. A Dissertation. "The Maritime Character of New England," William Howard Hinckley, Boston.—30. A Dissertation. "Nineveh and its Remains," James Andrew Gillis, Salem.—

Music.

31. A Disquisition. "The Earth and Man," James Edward Oliver, Lynn.—32. A Dissertation. "The Practical Utility of Philosophy," James Morrill Allen, Boston.—33. An English Oration. "The Multiplication of Books," Artemas Ward Lamson-Dedham.—34. A Dissertation. "Koseuth," Horace Davis, Worcester.

Music.

35. An English Oration. "Mental Epidemics," Charles Francis Choate, Salem.—

Six of the parts were omitted. The performances were of a sufficiently high tone of thought and agreeable delivery, to docredit to the discipline of Alma Mater in fitting the young men for public life. It was not until quarter before three, P. M. that they were concluded. Long as the period was, the aisles still remained crowded.

Following the performances of the students, was the conferring of the Degrees—an exercise always attended, we believe, with tip-toe interest, and listening attention to catch those time-honored words—"Pro auctoritate mihi." We have been told that in the accustomed formula, where the words occur, *quos scio*, &c., the late President when conferring the degree of M. D., used to add parenthetically, *pro more academiæ nostræ*—(a clause, suggested by a conscience that will not allow any thing to pass the lips, unless he feels it to be literally true.)

The number of the graduating Class, who received the degree, A. B., was 78. Number of candidates for the degree of Doctor in Medicine, 41; for the degree of Bachelor of Laws, 45.

L. L. D's.—The honorary degree of Doctor of Laws was conferred on Hon. George Eustis, Chief Justice of the Supreme Court of Louisiana; Hon. Richard Fletcher, Associate Justice of the Supreme Court of Massachusetts; Hon. Horace Mann, Member of Congress from Ms; Hon. Theophilus Parsons, Dane Professor of Law in the Law School of Harvard college.

D. D's.—The honorary degree of Doctor of Divinity was conferred on Rev. George Washington Burnap, of Baltimore; Rev. Levi Washborn Leonard, of Dublin, New Hampshire; Rev. Charles Kittredge True, Charlestown, Ms.

A. M's.—The honorary degree of Master of Arts was conferred on Francis Alger, of Boston; Jonathan Ingersoll Bowditch, of Boston: Prof. Arnold Guyot, of Neufchatel, in Switzerland.

From the Church to Gore Hall those who were expecting to dine found their way solitary, or arm in arm, or in groups of three or four. At Gore Hall the procession was formed without delay, whence it moved to Harvard Hall, where a repast every way bountiful and dishes sufficiently various were well served. Rev. Dr. Sharp invoked the divine blessing, and Rev. Prof. Stebbins of Meadville gave thanks. "Psalm 78, C. M.," was sung, as in times of old, as follows:

Give ear, ye children; to my law
Devout attention lend;
Let the instructions of my mouth
Deep in your hearts descend.

My tongue, by inspiration taught,
Shall parables unfold;
Dark oracles, but understood,
And own'd for truths of old:

Which we from sacred registers
Of ancient times have known;
And our forefathers' pious care
To us has handed down.

Let children learn the mighty deeds
Which God perform'd of old;
Which, in our younger years, we saw,
And which our fathers told.

Our lips shall tell them to our sons,
And they again to theirs;
That generations yet unborn
May teach them to their heirs.

Before leaving Gore Hall, a health was proposed to one, whose memory could not but come up especially in singing the last hymn. Wendell Phillips Esq. gave the health of Rev. Dr. Pierce of Brookline.

CHRISTIAN REGISTER

BOSTON, SATURDAY, JULY 21, 1849.

REV. F. H. HEDGE'S ADDRESS,

TO THE GRADUATING CLASS OF THE DIVINITY SCHOOL, SUNDAY EVENING, JULY, 15.

This Address was a brilliant, comprehensive, catholic performance, partaking of the contemplative, eclectic character of Mr. Hedge's mind. His *doctrine*, which was both negative and positive, in its two aspects, as much so as any doctrine that has ever been enunciated, we suppose did not command assent in all who heard, and will not in all who may read it.—And yet he represents many. He leads one wing of our body, (if it is allowable to say this where there is no one leader alone) and those who maintain a sharply-defined denominationalism, lead another. Between these two is the main body. Without defining, just now, exactly where we stand, we will say that it is somewhere in the body, between its two wings!

Mr. Hedge, in commencing his address, was reminded, that the young men whom he addressed, are to go forth not as Christian ministers simply, but as the ministers of that one among the various connexions of the Christian world, with which circumstances, choice, education, their own intellectual tendencies and religious sympathies, had allied them. He accordingly selected for his subject, *The State and Wants of the Church, especially the Christian churches of our own Communion.*

The Christian Church has no concrete existence as a living unity. We have a Roman, an Anglican, a Presbyterian, a Unitarian Church, &c.,—but Christian Church there is none other than the sum and totality of these—as "animal and vegetable kingdom" expresses the totality of animals and plants. The Christian church in one of its members exists wherever the spirit of Christ is; and wherever two or three are joined in Christian fellowship for Christian ends, there is the Christian church in one of its families. Yet are these families or churches, being many, one. It only needs that they feel themselves to be so. Schism is not segregation or dissent, but saying, we put you forth from our communion, we will not commune with you.—Separation itself is no evil. Better to separate, where the differences of race and culture, of thought and temper are so great as those which Christendom folds in its embrace. Better that Christianity should have Calvinism for

NEW PUBLICATIONS.

The War System of the Commonwealth of Nations: an Address before the American Peace Society, at its Anniversary in Boston, May 28th, 1849. By Charles Sumner. Boston: Ticknor, Reed & Fields. 1849. pp. 71.

The first edition of this address is already exhausted, and the second is having a rapid sale. It more than met, at its delivery, the expectations which the reputation of its author and his known enthusiasm on a favorite topic had raised —and this is saying a great deal of the ability and eloquence of the address. No publication that the cause of Peace has yet called forth, is better calculated to make its mark on the community, and further the great objects of the Peace Society.

Mr. S. presents, first, the War System in the Commonwealth of Nations. He characterizes it as an "INSTITUTION, established by the Commonwealth of Nations." It is *established*, as the Arbiter of Justice." He paints its waste and cruelty; shows its desolation as compared with pestilence, earthquake and famine. *Lisbon* was destroyed by an earthquake, and London sent to it £20,000 in money, besides cargoes of provisions. *Vera Cruz* has been bombarded by the American arms, but the universal charities which helped Lisbon, were not offered to the ruined Mexican city. That would have been a violation of the laws of war!

Mr. S. next passes to the component parts of the War System—the preparations for war—shows how the spirit of the British navy is represented in our day, by the names of its vessels,—

Acheron, Adder, Alecto, Avenger, Basilisk, Bloodhound, Bull-dog, Crocodile, Erebus, Firebrand, Fury, Gladiator, Goliah, Gorgon, Harpy, Hecate, Hound, Jackal, Mastiff, Pluto, Rattlesnake, Revenge, Salamander, Savage, Scorpion, Scourge, Serpent, Spider, Spiteful, Spitfire, Styx, Sulphur, Tartar, Tartarus, Teazer. Terrible, Terror, Vengeance, Viper, Vixen, Virago, Volcano, *Vulture*. Warspite, Wildfire, Wolf, *Wolverine!* Such is the Christian array of *Victoria*, Defender of the Faith!

He considers the relation of the *militia* to the War System, displays the enormous expenditures of the War System, answers objections, and then comes to the second branch of his Address —the Means and Auguries of the overthrow of the War System. He [closes with urging a *substitute* for the appeal to the sword, (a Congress of Nations, or a general system of arbitration,) and holding up in its true light the false idol of *military glory*.

Littell's Living Age. No. 271. 28 July, 1849.

For the contents of an interesting number, see advertisement. We are amused to see, in an article taken from the *Post*, *a typographical error* perpetuated, which the Post never corrected. In some passages ridiculed by the Post, occurs the following as quoted—"A maddened *street*, instinct with desperation," as applied to the ocean. This is bad enough and, we think, "quite" as "tremendous," as any the Post could find, but rather more so than the original—where it reads, "a maddened *steed*," &c.

The Christian Review. No. LVI. July, 1849.

Religious Liberty, Early Laws in Mass. Colony, Death Penalty, Sacred Rhetoric, University Sermons, Pre-Adamite Earth, Embarkation of Messrs. Judson and *Newell, German Notices*, Ecclesiastical Record, are the contents of the July No.

Brownson's Quarterly Review for July.

This number is marked with the usual ability of the editor, and, it strikes us, with a spirit not so *uncatholic*.

☞ George R. Holbrook publishes the New England Rail Road Guide, for the *benefit* of the Rail Road Companies, and George K. Snow & Co., Path-finder office, publish the Railway Guide, by *authority* of the Railway Superintendants.

☞ Redding & Co. have published in a very neat form a map of Boston; also Guide Book to the White Mountains and Winnepissiogee Lake.

MR. EDITOR,—You will permit me, I know, to express my surprise and regret at your notice of the Revere House. When it is universally known that Moses Grant and Francis Jackson withdrew publicly from the association which sustains this Hotel because of its obvious influence in promoting intemperance, it is painful to see a paper of so high a moral standard as yours, approving without qualification, one of the most dangerous places in Boston. That it is elegant, extended, fashionable and luxurious, only augments its power for evil. The conversion of that house to strict principles would do more for the cause of temperance than even Father Mathew's visit to Boston. Yours,

A SON OF TEMPERANCE.

☞ The death of Rev. John K. Lord, (formerly pastor at White River, Vt., and for the last year or two, of the church formerly under the pastoral care of Rev. Dr. Beecher, at Cincinnati,) has been announced, of cholera. He was the eldest son of President Lord of Dartmouth College, and an able, promising young man.

☞ The author of the Pamphlet containing John Foster's Letter on Future Punishment, and an Appeal to the Am. Tract Society, is Professor Alpheus Crosby, of Dartmouth College. We had been informed of the name some weeks since, but it was the author's wish that it should not be immediately disclosed. He has now himself removed the restriction.

☞ We regret to know that Rev. Mr. Pope of Kingston has felt obliged to resign his ministry on account of increasing ill health; his society have offered him six months' absence to travel, but he declined it. Mr. P. has declined the invitation to Somerville.

☞ Commencement week obliges us to defer a notice of some articles in the Puritan and Trumpet, as well as a few other subjects.

☞ Rev. William Sillsbee has gone to Montreal to supply Mr. Cordner's pulpit during at least a part of his absence.

☞ The Phillips Will Case is, as everybody expected it would be, sustained.

The Common council of Milwaukie have fixed theatre licences at one hundred and fifty dollars per night and circus licenses a five hundred dollars per day.

Here is an example worthy to be followed in Boston.

HARVARD AND REV. DR. PIERCE. There is something unusually impressive and beautifully tender in the many resignations which Dr. Pierce is obliged to tender and his friends reluctantly to receive, while he still lingers on the threshhold, about to depart for service in the better and higher world.

An adjourned meeting of the Overseers of Harvard College was held in the Council Chamber on Thursday, the 12th inst. The chair was taken by the Hon. Marshal P. Wilder, of the Executive Council, and the Rev. Alexander Young, D. D., was appointed Secretary pro tempore.

The Committe, appointed at the last meeting of the Board on the 14th of June, (consisting of the Hon. Messers Everett and Bell, and the Rev. Dr. Sharp), and to whom were referred the votes of the Corporation conferring certain honorary degrees at the approaching commencement, made a report concluding with a Resolve that the Overseers concur with the Corporation in conferring these degrees.

Voted, That the Report of the Committees be accepted, and the Resolve passed.

A letter was then communicated from the Rev. Dr. Pierce, resigning his office of Secretary of the Board. Whereupon the following resolutions were unanimously adopted, and it was ordered that Dr. Pierce's letter and the Resolutions be entered upon the Records of the Overseers.

"A letter having been submitted to the Board from the Rev. Dr. Pierce, Secretary of the Overseers of Harvard College, tendering his resignation,

"*Resolved*, That it is with deep regret that the Board find themselves called upon to accept the resignation of their venerable Secretary, rendered necessary by the state of his health; that the grateful acknowledgements of this Board are due to Dr. Pierce for the untiring diligence and extreme punctuality with which he has for more than thirty years performed the duties of his important office; and that the Board, on this occasion, reflect with satisfaction and deep sensibility on his long connection with the University as an honored son and a faithful servant, and on the many proofs given by him of a strong and enlightened interest in its welfare.

"*Resolved*, That a certified copy of these votes be transmitted to the Reverend Dr. Pierce, with the assurance on behalf of the Overseers, that since, in the course of Divine Providence, his official connection with the University is henceforward to cease, the remembrance of his welcome presence and animating services, continued for so long a course of years, on the public Academic occasions, will be held by this Board in lasting and affectionate remembrance."

On account of the small number of members in attendance, the Board did not proceed to fill the vacancy caused by the resignation of Dr. Pierce, but appointed a Committee, consisting of the Hon. Judge White, President Sparks, and the Rev. Dr. Barrett, to take the subject into consideration, and report at the adjourned meeting. In the meantime the Rev. Dr. Young was requested to act as Secretary of the Overseers until the vacancy is filled, and was authorized, in this capacity, to sign the diplomas to be issued at the approaching Commencement.

The Board then adjourned to meet on Commencement Day, at ten o'clock, at Gore Hall, in Cambridge.

GENERAL CONVENTION OF CONG. MINISTERS IN VERMONT. This body consists of 14 associations and 195 churches. Eight associations report revivals. One reports that the cause of education is advancing, and school houses on the most approved plan, and of a finish unknown in the State before, are being built all over the county. Other sections report want of interest in education—in districts where there are more than 300 youth between 4 and 18, only 50 in all the schools. Some of the associations report a larger attendance on Sunday and thinner at other meetings in the week. In one association the congregations are well sustained, and S. Schools flourish and temperance increases but *communicants* are less in number than 10 years ago.

☞ The Anniversary of Auburn Theological Seminary took place June 20th. Prof. Hopkins delivered his Inaugural Address in the forenoon. In the afternoon nine young men read exercises. One of them, Mr. Doolittle, of Indiana, who goes out to China as a missionary of the Amer. Board, was ordained on the evening of the same day.

UNION THEOL. SEMINARY celebrated its 12th anniversary on Wednesday evening, June 20th, in the Mercer street Presbyterian Church. There were *five* exercises. The graduating class consisted of 25.

CONVERSIONS IN YALE COLLEGE, to the number of 20 or 30, have taken place during the past year.

PRINCETON THEOL. SEMINARY. From the Report of the Board of Directors, published in the Presbyterian of June 16th, it appears that 63 students have been received into the seminary through the year which has now terminated. *Three Scholarships* have been founded by will or donation of money.

WESTERN THEOL SEMINARY. This Seminary is at Alleghany City, Penn. Twenty-seven students were admitted the year ending with presenting the Report in June. Five Scholarships exist in this Institution.

UNION THEOL. SEM., *Virginia*. The Report of the Directors in the same number of the Presbyterian already quoted from, is to June 1848. During the year terminating that date there were 16 students admitted.

☞ Lane Seminary held her fourteenth anniversary on the 17th inst. The graduating class consisted of 10 members.

THE TWO MONODS. It will be remembered that Rev. Frederic Monod resigned his pulpit in the French Protestant Church, not on the ground of opposition to it as a State establishment, but because it received Unitarians as preachers and church members. In their Session of 30th April last, the Consistory of Paris appointed his brother, Rev. Adolphe Monod, to his place, who has accepted. Mr. Adolphe Monod is orthodox, and a far abler man than his brother. The readers of the Christian Register may remember an extract which we quoted with approbation, from one of his Sermons on Christ the Living Word, so long ago as February 26, 1848.

PATRONAGE OF THE VIRGIN MARY. Our contemporary of the Roman Catholic Observer thus says—

"We have placed our labors and our success under the protection of the 'Virgin conceived without sin,' and all our efforts shall tend to become worthy of her exalted patronage."

Our friend does not mean, we presume, that the Virgin Mary has become a *subscriber* to his paper.

ADVANCE IN TWENTY YEARS. A correspondent of the New York Observer compares the year 1829 with the present. In the former year there were, according to published statistics, connected with the churches of nine specified denominations, one million and thirty thousand members. In the churches of the same denominations the present year, there are two millions eight hundred and forty-five thousand members. The proportion of professors in the former year, was short of one twelfth of the whole population; the present year it is more than one-eighth. The gain of professors on the whole population, he makes to be more than 33 per cent. in twenty years.

Poor GEORGE CARR has been taken from us by the pestilence. He was one of the old school of journeyman printers, and a native of Somersworth, N. H.,—an honest man, with only the one fault of loving liquor too well. That unfortunate appetite gave the hard earnings of years to the rumseller, and consigned him to an unhonored grave. The Worcester Spy, of Thursday morning, July 12th says—

"He had formerly worked this city, and came here a few days since from Boston, then on a *spree*, which he kept up, drinking freely and eating little or nothing till Tuesday morning, when he was attacked with the disease. Dr. Workman was called to him that afternoon, and he died at about seven yesterday morning."

COMMENCEMENT AT THE NEW YORK UNIVERSITY. The annual Commencement of the New York University, was held in that city on Wednesday, the 27th inst. The Hon. Theodore Frelinghuysen, the Chancellor of the University, presided. The degree of A. B. was conferre on 15, and that of M. D. on 9 gentlemen. The degree of D.D. on the Rev. L. P. W. Balch; Rev. Mathew Barclay, of Kilpatrick, Scotland, and on the Rev. Azariah G. Orton, of New York.

GROWTH OF THE PRESBYTERIAN CHURCH. The stated Clerk of the Old School General Assembly publishes the following statement:—

"During the year ending May, 1849, five Presbyteries were organized and reported to the General Assembly, viz. White Water, Muncie, Washita, Creek Nation, and Canton. The following statistics present a view of the Church as it was in May, 1839, the year after the great secession, and as it is now:

	1839.	1849.	Increase.
Synods,	17	23	6
Presbyteries,	96	122	26
Cand'es for mins.	175	364	189
Licentiates,	192	252	60
Ministers,	1243	1860	617
Churches,	2823	2512	689
*Licensures,		72	
*Ordinations,		62	
*Installations,		91	
*Pastors Dismissed,		60	
*Churches Organized,		55	
*Ministers received from other churches,		13	
*Ministers Dismissed,		5	
Memb's added on examination,	6377	8976	2599
do. on certifi'e,	4127	6351	2224
Adults baptised	1644	2412	768
Children "	7712	9895	2183
Whole number of communicants			
reported,	128,043	200,830	72,718
Am't contributed for religious purposes,	$123,436	$369,371	$245,935

These results show that the annual average increase of the Church for the past ten years has been, ministers 61, churches 68, communicants 7271. The annual average increase in pecuniary contributions for the same time has been $24,593.

*The Minutes of 1839 do not contain these items.

☞ Correction on fourth page—For "Cap" of West Point Mountain, read *lap* &c.

FOREIGN NEWS. The news by the *Niagara*, which arrived at New York last Saturday noon, has not furnished the means of dispelling anxiety for the fate of Rome. We present below the latest accounts.

ROME. The London Economist of the 30th ult., in giving the news from Rome, says:—More than ever, if possible, have the French suppressed accounts from Rome, and even from Civita Vecchia, but in spite of all their precautions, it became known that on the night of the 15th the Romans had made a sortie with 5000 men, and had fought with presevering gallantry, hand to hand, with the French in the trenches for hours. They were encountered by the 36th Infantry Regiment, who, according to Oudinot's bulletins, killed 100 Romans, whilst they had only ten men killed, for to that number Oudinot frequently limits his losses. On the 16th, 2000 Romans, covered by the fire of their artillery, attacked the Ponte Molle, with what success is not stated; and we must therefore presume that this silence did not proceed from any bashfulness on the part of the French general, which would prevent him from singing his own praise had he gained any victory, however trifling. The *Democrate du Var* publishes an extract of a letter from a member of the National Assembly of Rome to his brothers residing at Civita Vecchia, thus describing the state of things immediately before a breach was effected:

"It is impossible to conceal the fact that the war against Rome has become a war of extermination. Blood has been shed in abundance, and exasperation is at the highest pitch. The Romans have taken their determination, and they will bury themselves under the ruins of their city rather than consent to return to the yoke of the priests. Every measure has been adopted; the principal buildings are mined, and the streets covered with barricades. Up to the present time, the French soldiers have only had to combat against regular troops, who dispute every inch of ground; and several of the positions have been taken and re-taken six times, with a courage and audacity it is difficult to describe But when the French shall have opened a breach, they will find themselves face to face with an armed population of 200,000 who will fight foot by foot in each street."

Another account from the army before Rome, dated the 22d ult., says:

"A second wall of considerable thickness has been discovered within the rampart, and distant about 1400 feet. This wall has been lately thrown up, and is made of stone, bricks, and ancient monuments, &c. It is said that the French will find more difficulty in destroying this wall than in opening of the breaches on the rampart."

The very latest intelligence by Telegraph from Paris is to Friday morning June 29th, as follows;

The French Government have at length received General Oudinot's despatches, giving the details of the assault upon Rome on the night of the 21st to the 22d instant. The despatches, which are dated the 22d, give accounts of the proceedings a few hours later than the telegraphic despatch of the same date, which arrived three days ago. It states that after the assault on the breach, the Romans made a most resolute defence, and continued an incessant cannonade against the beseigers from three batteries placed on Monte Oreo and Monte Janicule, but that the French troops, being protected by the nature of the ground, suffered little, and were able to maintain their position.

The General concludes his despatch by declaring that the result of the day's operations had been glorious to the arms of France.

A private letter, given by the *Presse*, and dated from Magleanella, near Rome, says that the labors of the French army are only beginning. "We are established," says the writer, "in one only of the three *inceintes*. It is true we command the whole city. With St. Pietro de Montorio we can make ourselves masters of the Castle of St. Angelo, and will succeed in destroying its batteries, but we still have before us, the war of the barricades, and there is a multitude of strategems prepared by the besieged.

It is reported that the French got possession of the second wall of Rome on the 21st, but certainly on the 26th the city had not capitulated.

The Roman expedition has become so unpopular that the various members of the Government are endeavoring each to shirk the responsibility. The President of the Republic declares that he ordered the expedition to proceed to Civiti Vecchia, but that he gave no orders for the advance upon Rome. M. Odillon Barrot equally declares that he never ordered the advance upon Rome, the whole responsibility of which rests upon the shoulders of M. de Falloux.

The property of British subjects, to the value of £7,000, has been destroyed and the English church which was held as sacred by the Romans, and permitted to stand, albeit from its situation it might afford protection to the besiegers, has been, by the French, undermined and seriously damaged. This however, was to be expected; the destruction of a Protestant church must have been a labor of love to M. de Falloux's Army of the Faith.

HUNGARY AND AUSTRIA. The army under Ban Jellachich in the south attacked the small but flourishing town of Neusalay, situated on the opposite side of the Danube, from the fortress of Peterwardein, the Gibraltar of the lower Danube. The Hungarians, aided by the guns from the fortress, completely repulsed the attack, after a hot struggle in which the town was reduced to a heap of ashes.

Every town in Bohemia is still in a state of siege. The arrests seem to confirm the rumor that the Bohemians have recommended the Sclavonic inhabitants of Hungary to make common cause with the Magyars against the Austrians, the Magyar leaders having given a proof of their intention to deal fairly with the Sclavonians when matters settle, by entrusting the command of their armies to Generals Bem and Dembinski.

Since the taking of Oeschova by Gen. Bem, supplies of all kinds are importing into Hungary from Servia and Wallachia. The Turks are very friendly, and 20,000 scythes, with other arms and amunition, have passed the frontiers.

AUSTRIAN CRUELTIES. The London Economist says: "The public flogging of the Baroness Udevarnsky not having proved sufficiently impressive as a warning to the foes of (Austrian) order, Field Marshal Haynau determined to try what hanging would effect. For his first victim he selected a Hungarian noble of Slovack race, Baron Medniansky, and his second was a Protestant clergyman named Razga, a father of five children, of which we have these details:—

"The rule of the Austrians in this city, under Haynau, is what might be expected from the man who committed so many atrocities. We will give a recent instance: An evangelical clergyman, named Razga, whose eloquence had long procured him overflowing congregations, was seized, tried by court-martial, and sentenced to be hanged, for using seditious language. The execution took place at four in the morning at the castle. The excitement of the people may be measured by the precautions adopted by the authorities. All the streets leading to the castle were strongly occupied by the military, the canon on the bastions were loaded with lit matches at hand. No disturbance took place. The Austrian Government in Presburg is one of terror. No greater service could be done to the cause of the Magyars. Razga, although young, was the father of five children. He met his death with great firmness, delivered a speech in defence of his conduct, and ended with "God bless the Fatherland."

IRELAND. No event will cause more rejoicing, (and who will not pray that no cause may interrupt it), than that there is prospect of one of the most abundant harvests with which the country had ever been blessed. The potato crop never looked in better health or vigor.

NOTICE TO SUBSCRIBERS. A large amount is now due from subscribers for the Register which is urgently wanted to meet our necessary current expenses. Prompt payments are essential to the life and success of every business undertaking. In newspaper publishing neglect in this respect is more fatal than in almost any other. Our past experience leads us to hope that a simple reference to the subject will be sufficient.

☞ RECEPTION OF REV. THEOBALD MATHEW. This distinguished Philanthropist, will visit this city on Tuesday, the 24th, (early in the morning) by invitation of the various Temperance organizations, and will be escorted to the Adams House, by a procession of the friends of Temperance, under Moses Kimball Esq., Chief Marshall, to whom all associations intending to be present, and are respectfully invited, will please give early notice.—At 4 P. M. there will be a general Meeting, near the Fountain, on the Common. Escort duty by the Cadets of Temperance (youth from 12 to 16 years). Further particulars will be given in the daily papers. George N. Briggs, J. C. Warren, M. Grant, W. R. Stacy, W. A. White, L. W. O'Brien, W. S. Baxter, Walter Channing, J. V. C. Smith, Committee of Reception.

S. COBB, JR. Sec'y.

☞ THE BOSTON ASSOCIATION will meet at the house of Rev. W. P. Lunt in Quincy, on MONDAY, 23d inst. S. B. CRUFT, Scribe.

☞ REV. CHA'S J. JONES, *A Converted Sailor*, now Chaplain to the Boatmen of the Port of St. Louis, Mo., will preach at the Freeman Place Chapel, opposite the new Athenæum, Beacon st., on Sabbath morning next. July 21.

☞ THE FRANKLIN EVANGELICAL ASSOCIATION will meet at the house of the subscriber in Deerfield, on MONDAY, Aug 13th, at 4 o'clock P. M.

JOHN F. MOORS, Scribe.

Deerfield, July 20th, 1849.

MARRIAGES.

At St. Paul's Church, 17th inst, by Rev. Geo. M. Randall, Mr Thos. L. Quincy to Miss Julia C., daughter of Mr. Wm. B. Bradford, all of Boston.

At Jamaica Plain, 12th inst, by Rev. Mr. Reynolds, Mr. Jacob W. Seaver to Miss Sarah A., eldest daughter of George F. Weld, formerly of Baltimore.

In Albany, 10th inst, Wm. Barnes Esq. to Emily P, youngest daughter of Thurlow Weed, of the Albany Evening Journal.

In Milton, Sunday afternoon, 15th inst, by Nathan C. Martin Esq., Mr. William H. Felker of Dorchester to Miss Mary B. Felker of M.

In Boylston, by Rev. Mr. Alger of Marlboro, Moses A. Coolidge to Mary A. Ball.

In Worcester, July 5, by Rev. A. Hill, Charles B. Webb to Susan S. Beals, both of Worcester.

DEATHS.

In this city, 5th inst, Mrs. Elizabeth, widow of the late Jonathan P. Hall, 79.

Suddenly, at Lynn, on the evening of the 2d inst, at the residence of Wm. Appleton Jr., Mrs. Susan Knowlton, for thirty-seven years a valued member of the family of Dr. Warren.

At Waltham, 11th inst, Dea. Eliphalet Pearson, a patriot of the revolution, 80.

At Needham, 12th inst, Mrs. Sarah Holland, 77 yrs, widow of the late John Holland Esq.

In Marlborough, 9th inst, Mary Elizabeth, aged 22 years, wife of Levi L. Stevens and daughter of Thomas Bispham, of Sherburne.

In Dover, N. H., July 11, Maria Estella, infant daughter of Horatio G. Nelson, of this city, 5 mos.

In Alfred, Me., 5th inst, Isaac N. Burton, of Boston, 34.

In New York city, 4th inst, after a few hours' illness, Mr. Roger D. Clapp, formerly of Boston, 29.

In Keokuk, Iowa, John B. Russell late editor and proprietor of the Keokuk Despatch, about 50, formerly of this city.

THE MARRIAGE OFFERING ILLUSTRATED.

CROSBY & NICHOLS publish this day a new edition of Mr. Livermore's Marriage Offering, illustrated with a beautifully engraved title page, and also with an engraving representing the "Golden Wedding" in the "Neighbors," designed by Billings, and engraved on steel by Andrews.

The publishers have confidence in recommending this book as the most appropriate, as well as one of the most elegant books for a wedding gift that has been offered at any time. 111 Washington st. July 21.

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ARE informed that a few complete setts of the 4th series have been put up in handsome binding. Those having the series, or any part of it, can exchange their numbers for bound vols., on paying the low paice of 25cts. per vol., and any missing numbers or vols. will be supplied at a low rate. CROSBY & NICHOLS, 111 Washington st.

N. B. The same style of binding will be continued in all future vols. July 21.

SUNDAY SCHOOL GAZETTE.

A HUTCHINSON & CO., Worcester Mass. will publish on the 28th inst. the first number of the *Sunday School Gazette*, a Journal intended for the children of our Sunday Schools.

This Journal is undertaken under the direction of the Worcester County S. School Society. At its annual meeting, June 26, at Dr. Allen's church in Northborough, that Society voted to establish such a newspaper for children, and directed its Publishing Committee to begin its publication.

This Committee consists of Rev. W. Gilbert of Harvard; Rev. E. E. Hale and Albert Tolman Esq., of Worcester. The Committee and the publishers, hope to establish a child's paper which shall be attractive and profitable to the children, and an assistance in the efforts of parents and teachers. Their plans will be fully stated in the first number.

The annual volume will consist of twenty-five numbers. The subscription, when copies are sent in parcels to Sunday Schools, will be twenty-five cents a year.

Ministers, superintendents, teachers and others interested are invited to send for specimen numbers to A. HUTCHINSON & CO., Worcester, Mass.

July 21. 3t

LITTELL'S LIVING AGE, NO. 271—12½ cents.

CONTENTS:—

1. Gore House; by an American Traveller—New Monthly Magazine.
2. Gossip on Minerals—Chambers Journal.
3. Expedition to the Dead Sea, by Lieut. Lynch—Com. Adv.; Boston Post; Tribune.
4. The Anthesphoria at Athens—Frazer's Magazine.
5. Lyell's Second Visit to the United States—Spectator.
6. French Colonization of Algeria—Spectator.
7. Death of Lady Blessington—Home Journal.
8. Mary Powell (4th article)—Sharpe's Magazine.
9. Scene in a Barrack Room—United Service Magazine.
10. Existence in a Man of War—United Service Magazine.
11. POLITICAL.—Capture of Rome by the Gauls; Peace and War; French and their Government; The North; State of Europe; 12 Questions by W. S. Landor; Annexation of Canada—Examiner, Spectator, Boston Courier, N. Y. Evening Post.

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NEW BOOKS.

JAMES MUNROE & CO. have recently published the following: Friends in Council, a Series of Readings and Discourses Thereon. One volume, 16 mo., price 75cts. Consolation for the Afflicted, edited by Rev. P. H. Greenleaf, 16 mo., 62cts. A Week on the Concord and Merrimack Rivers, 12 mo., $1,25. Bowen's New Guide to Boston and Vicinity, with Maps, 18 mo., 25cts. A Trap to Catch a Sunbeam, by Miss Plauche, 18 mo., 25cts. Stranger's Guide Book to Mount Auburn Cemetery, 18 mo., 25cts. The Artist's Married Life, by Albert Durer, 16 mo., 75cts. China, and the Chinese Empire, by Osmond Tiffany, Jr. Esq. 12 mo., in prep.

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DR. Z. ROGERS respectfully announces, that in consequence of the continued increase of his business, he has formed a connexion with C. SOULE CARTEE, M. D. a gentleman long and favorably known in our community, whose previous knowledge of Dentistry, mechanical skill, and Medical education, render him an efficient acquisition to the profession of this city.

Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—

The PRESERVATION of the natural teeth, if possible, by filling, cleansing, &c.;—

Their EXTRACTION, (without pain, if desired,) when past recovery;—

The INSERTION of artificial mineral teeth, singly, in partial, or in whole sets, on gold plate, after the most approved methods;—

The management of DENTITION in children;—together with

The treatment of DISEASES, MAL-FORMATIONS, and INJURIES of the mouth.

The materials we use are of the first quality; and we intend the mechanical execution of our work shall equal the best in the country.

As we manufacture the INCORRUPTIBLE MINERAL TEETH, we are enabled to suit each particular case with great certainty.

We confidently assure our patients, that they shall receive at our hands, THE ADVANTAGES OF THE LATEST IMPROVEMENTS in Mechanical and Surgical Dentistry, as we shall use all honorable means to avail ourselves of them.

Our friends will please bear us in remembrance.

july7

A NEW HYMN BOOK.

HYMNS for the Sanctuary, compiled by a Committee of the West Boston Society.

Copies furnished for examination.

Published by CROSBY & NICHOLS, june30 1is2s 111 Washington st.

JEWETT & PRESCOTT'S SPECIAL SALE OF STOCK,

In Milk Street,

WITHOUT REGARD TO

Wholesale Prices," "Auction Prices,"

OR THE

"COST OF IMPORTATION."

COMPETITION MUST BE MET, by a reasonable reduction in prices, if possible, but SUCCESSFULLY, *at any rate.* We have accordingly

MARKED DOWN THE PRICES OF OUR ENTIRE STOCK OF

Shawls, Dress Silks, MANTILLAS, VISITES, SACKS,

and all other Goods, now in store, and will sell the same with special reference to the *wishes and expectations* of purchasers, as regards the PRICES. This sale will include a

Large Wholesale AND A LARGE RETAIL STOCK,

THROWN INTO

One Grand Assortment,

giving the Ladies a selection from the LARGEST and MOST PERFECT VARIETY of Shawls, Silk Goods, &c., ever witnessed in Boston. It must be remembered that this is a sale

—OF—

NEW GOODS EXCLUSIVELY,

including such articles as CRA

POETRY.

For the Register.

THE THINGS BEFORE.

I would not tarry, Look! the things before
Call me along my path with beckoning love;
The things I gain wear not the hues they wore,
For brighter glories now my spirit move.

Still on; I seek the peace my master sought;
The world cannot disturb his joy within;
It is not with its gold and silver bought;
They give not victory over death and sin.

Awake, ye sensual, from your sleep of shame!
Shake off the slumbers of the earthly mind!
For higher objects now your spirits claim,
To which the soul that slumbers here is blind;
Objects that like the soul itself endure,
Things that are true and lovely, just and pure.

J. V.

The following *jeu d'esprit* was handed round at the collation at the late inauguration of President Sparks at Cambridge. It is charged on Dr. O. W. Holmes.

A SCINTILLA.

THE TASK.

"Twelve well cramm'd lines, firm, juicy, marrowy, sweet,
No bone or trimmings, nothing there but meat,
With rhyme run through them like a golden skewer,
Taste might approve, and patience may endure."

THE EXECUTION.

Long live old Harvard! Lo, her rushing train
Greets a new sign-board stretch'd across the plain:
While the bell rings—and that the bell shall do,
Till Charles shall drop his worn out channel through—
It gently hints to every cur that barks,
Here comes the engine—don't you see the SPARKS?

How changed the scene! The forest path is clear;
That mighty engine finds no *Indian here!*
The world's great Teachers quit their native Alps
To fill the skulls once trembling for their scalps,
When the red neighbors of our ancient School
Left their own wig-wam others' wigs to cool!

MISCELLANEOUS.

THE DEAD SEA.

From Lieut. Lynch's Expedition to the Dead Sea.

"At 3 25, passed by the extreme Western point where the river is 180 yards wide and three feet deep, and entered upon the Dead Sea; the water a nauseous compound of bitters and salts. The river, where it enters the sea, is inclined towards the Eastern shore, very much as is represented on the map of Messrs. Robinson and Smith, which is the most exact of any we have seen. There is a considerable bay between the river and the mountains of Belka, in Ammon, on the Eastern shore of the sea.

A fresh Northwest wind was blowing as we rounded the point. We endeavored to steer a little to the North of West, to make true West course, and threw the patent log overboard to measure the distance; but the wind rose so rapidly that the boats could not keep head to wind, and we were obliged to haul the log in. The sea continued to rise with the increasing wind, which gradually freshened to a gale, and presented an agitated surface of foaming brine; the spray, evaporating as it fell, left incrustations of salt upon our clothes, our hands and faces; and while it conveyed a prickly sensation wherever it touched the skin, was, above all, exceedingly painful to the eyes. The boats, heavily laden, struggled sluggishly at first; but when the wind freshened in its fierceness, from the density of the water it seemed as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea.

At 3 50, passed a piece of drift wood, and soon after saw three swallows and a gull. At 4 55, the wind blew so fiercely that the boats could make no headway; not even the Fanny Skinner, which was nearer to the weather shore, and we drifted rapidly to leeward; threw over some of the fresh water to lighten the Fanny Mason, which labored very much, and I began to fear that both boats would founder.

At 5 40, finding that we were losing every moment, and that with the lapse of each succeeding one the danger increased, kept away for the Northern shore, in the hope of being yet able to reach it, our arms, our clothes and skins coated with a greasy salt; and our eyes, lips and nostrils smarting excessively. How different was the scene before the submerging of the plain, which was 'even as the garden of the Lord.'

At times it seemed as if the Dread Almighty frowned upon our efforts to navigate a sea, the creation of his wrath. There is a tradition among the Arabs that no one can venture upon this sea and live. Repeatedly the fates of Costigan and Molyneaux had been cited to deter us. The first one spent a few days, the second about twenty hours, and returned to the place from whence he had embarked, without landing upon its shores. One was found dying upon the shore; the other expired in November last, immediately after his return, of fever contracted upon its waters.

But, although the sea had assumed a threatening aspect, and the fretted mountains, sharp and incnerated, loomed terrific on either side, and salt and ashes mingled with its sands, and foetid sulphurous springs trickled down its ravines, we did not despair; awe struck, but not terrified; fearing the worst, yet hoping for the best, we prepared to spend a dreary night upon the dreariest waste we had ever seen.

At 5 58 the wind suddenly abated, and with it the sea as rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased. Within twenty minutes from the time we bore away from a sea which threatened to engulf us, we were pulling away, at a rapid rate, over a placid sheet of water, that scarcely rippled beneath us; and a rain cloud, which had enveloped the sterile mountains of the Arabian shore, lifted up, and left their ragged outlines basking in the light of the setting sun. At 6 10 a flock of gulls flew over, while we were passing a small island of mud, a pistol shot distant from the Northern shore, and half a mile West of the river's mouth. At 6 20 a light wind sprang up from S. E., and huge clouds drifted over, their Western edges gorgeous with light, while the great masses were dark and threatening. The sun went down, leaving beautiful islands of rose colored clouds over the coast of Judea; but above the yet more sterile mountains of Moab all was gloomy and obscure.

The Northern shore is an extensive mud flat, with a sandy plain beyond, and is the very type of desolation; branches and trunks of trees lay scattered in every direction; some charred and blackened as by fire; others white with an incrustation of salt. These were collected at high water mark, designating the line which the water had reached prior to our arrival. On the deep sands of this shore was laid the scene of the combat between the Knight of the leopard and Ilderim the Saracen. The Northwestern shore is an unmixed bed of gravel, coming in a gradual slope from the mountains to the sea. The Eastern coast is a rugged line of mountains, bare of all vegetation—a continuation of the Hauran range, coming from the North, and extending South beyond the scope of vision, throwing out three marked and seemingly edi-distant promontories from its Southeastern extremity.

At 6 25 passed a gravelly point, with many large stones upon it. It is a peninsula, connected with the main by a low, narrow isthmus.—When the latter is overflowed, the peninsula must present the appearance of an island, and is doubtless the one to which Stephens, Warburton, and Dr. Wilson allude.

We were, for some time, apprehensive of missing the place of rendezvous; for the Sheikh of Hutiem, never having been afloat before, and scarce recovered from his fright during the gale, was bewildered in his mind, and perfectly useless as a guide. The moon had not risen, and in starlight, obscured by the shadow of the mountains, we pulled along the shore in some anxiety. At one moment we saw the gleam of a fire upon the beach, to the southward; and, firing a gun, made for it with all expedition. In a short time it disappeared; and while resting on the oars, waiting for some signal to direct us, there were flashes and reports of guns and sounds of voices upon the cliffs, followed by other flashes and reports far back upon the shore which we had passed. Divided between apprehensions of an attack upon our friends and a stratagem for ourselves, we were uncertain where to land. Determined, however, to ascertain, we closed in with the shore, and pulled along the beach, sounding as we proceeded.

A little before 8 P. M. we came up with our friends, who had stopped at Amel Feshka, fountain of the stride.

The shouts and signals we had heard had been from the scouts and caravan; which had been separated from each other, making mutual signals of recognition. They had likewise responded to ours, which, coming from two points some distance apart, for a time disconcerted us. It was a wild scene upon an unknown and desolate coast—the mysterious sea, the shadowy mountains, the human voices among the cliffs, the vivid flashes and the loud reports reverberating along the shore.

Unable to land near the fountain, we were compelled to haul the boats upon the beach, about a mile below; and, placing some Arabs to guard them, took the men to the camp, pitched in a cane-brake beside a brackish spring where, from necessity, we made a frugal supper, and then, wet and weary, threw ourselves upon a bed of dust, beside a foetid marsh—the dark, fretted mountains behind—the sea, like a huge cauldron, before us—its surface shrouded in a lead-colored mist.

Toward mionight, while the moon was rising above the Eastern mountains, and the shadows of the clouds were reflected wild and fantastically upon the surface of the sombre sea; and everything, the mountains, the sea, the clouds, seemed spectre-like and unnatural, the sound of the convent bell of Mar Saba struck gratefully upon the ear; for it was the Christian call to prayer, and told of human wants and human sympathies to the wayfarers on the borders of the Sea of Death."

THE SEVEN-SHILLING PIECE.

It was during the panic of 1826, that a gentleman, whom we shall call Mr. Thompson, was seated with something of a melancholy look in his dreary back-room, watching his clerks pay away thousands of pounds hourly. Thompson was a banker of excellent credit: there existed perhaps, in the city of London no safer concern than that of Messrs. Thompson & Co.; but at a moment such as I speak of, no rational reflection was admitted, no former stability was looked to; a general distrust was felt, and every one rushed to his banker's to withdraw his hoard, fearing that the next instant would be too late, forgetting entirely that this step was that of all others most likely to insure the ruin he sought to avoid.

But to return. The wealthy citizen sat gloomily watching the outpouring of his gold, and with a grim smile listening to the clamorous demands on his cashier; for although he felt perfectly easy and secure as to the ulimate strength of his resources, yet he could not suppress a feeling of bitterness as he saw constituent after constituent rush in, and those whom he fondly imagined to be his dearest friends eagerly assisting in the run upon his strong box.

Presently the door opened, and a stranger was ushered in, who after gazing for a moment at the bewildered banker, coolly drew a chair, and abruptly addressed him—

'You will pardon me, sir, for asking a strange question, but I am a plain man, and like to come straight to the point.'

'Well, sir,' impatiently interrupted the other.

'I have heard that you have a run on your bank, sir.'

'Well!'

'Is it true?'

'Really, sir, I must decline replying to your most extraordinary query. If, however, you have any money in the bank, you had better at once draw it out, and so satisfy yourself; our cashier will instantly pay you;' and the banker rose as a hint to the stranger to withdraw.

'Far from it sir: I have not one sixpence in your hand.'

'Then may I ask what is your business here?'

'I wish to know if a small sum would aid you at this moment?'

'Why do you ask the question?'

'Because if it would, I would gladly pay in a small deposit.

The money dealer started.

'You seem surprised; you don't know my person or my motive. I'll at once explain. Do you recollect some twenty years ago when you resided in Essex?

'Perfectly.

'Well, then, sir, perhaps you have not forgotten the turnpike gate through which you passed daily? My father kept that gate, and was often honored by a few minutes talk with you. One Christmas morning my father was sick, and I attended the toll bar. On that day you passed through, and I opened the gate for you. Do you recollect it, sir?

'Not I, my friend.

'No, sir; few such men remember their kind deeds, but those who are benefitted by them, seldom forget them. I am perhaps prolix: listen, however, only a few moments and I have done.

The banker began to feel interested, and at once assented.

"Well, sir, as I said before, I threw open the gate for you, as I considered myself in duty bound, I wished you a happy Christmas. Thank you my lad, replied you—thank you; and the same to you, here is a trifle to make it so; and you threw me a seven shilling piece. It was the first money I ever possessed, and never shall I forget my joy at receiving it, nor your kind smile in bestowing it. I long treasured it, and as I grew up added a little to it, till I was able to rent a toll myself. You left that part of the country, and I lost sight of you. Yearly, however, I have been getting on; your present brought good fortune with it; I am now comparatively rich, and to you I consider that I owe all. So this morning, hearing accidentally that there was a run on your bank, I collected all my capital, and brought it to lodge with you, in case it can be of any use; here it is;' and he handed a bundle of bank notes to the agitated Thompson. In a few days I'll call again; and snatching up his hat, the stranger, throwing down his card, walked out of the room.

Thompson undid the roll; it contained thirty thousand pounds! The stern-hearted banker—for all bankers must be stern—burst into tears. The firm did not require this prop; but the motive was so noble, that even a millionare sobbed—he could not help it. The firm is still one of the first in London.

The 30,000*l* of the turnpike boy is now grown into some 200,000*l*. Fortune has well disposed of her gifts.

A LESSON FOR ARTISANS.—"I am a married man, with a wife and five children," says a correspondent of the Builder, "who are dependent on my exertions for their support. Being a working mechanic, my income is (when employed) one pound ten shillings per week. My parents, thirty years ago, were similarly situated, with about one-third of this income.—From them I learned a lesson of economy.—The great question with me is, what quantity and quality of the necessaries of life are most conducive to promote health, strength and happiness. Guided by the wise in former ages, and my own experience, I have long since come to this conclusion—that man's real wants are comparatively few. I have found, therefore, in past years, that two-thirds of my income will sufficiently supply myself and family with the necessaries of life; the one sixth of the same will meet the casualties of loss of employment; the other sixth, which is five shillings per week, or about £10 per year, is laid up for sickness or age. This trifling sum, with interest and compound interest, in a few years will make a man comparatively rich. Now, I am persuaded that there are thousands of working men, if they would make an honest statement of what they spend foolishly, the amount so spent would be more than I pretend to save, and they are often laying themselves under the necessity of giving twenty per cent for pledges of their property, when at the same time they might, by resolution and good management, be receiving instead of giving interest for money. Let these hints be received in the spirit they are given. Let them excite an honest ambition to raise ourselves from that state of degradation in which too many of us are found."

[From Mrs. Morrison's Memoranda, of the Farm School.]

BOYS' VISITS.

The return of the volunteers from Mexico was looked forward to with painful interest by us, as four of our Farm School boys were with them, having enlisted after leaving the school. Many were our doubts and fears, as we thought of their temptations and associates. It was very happily shown to us by a visit from one of them, the next day after he was discharged, how far the feelings of home and good principles can be instilled into the minds of the young and motherless. He met us with a true affection, and free from the vices of the camp; his health perfect, his appearance manly, and his address gentlemanly; his intelligence far beyond any thing we anticipated. Clad in a handsome suit, his heart overflowing with joy that he had withstood the dangers of his situation, and thoroughly cured of all desire to enlist again, he was an interesting specimen of the soldier to look upon.

He observed, "Mother, when I laid my head on my Mexican pillow—a stone with the soft side up—I used to think how you would feel to see me thus, and of my comfortable bed at the Farm School. When for sixty hours I had no food, how sweet would have been your bread."

"How did you spend your leisure hours, George?" I asked him. "I sometimes used to roam the hills and woods to gather flowers, make a bouquet, and put in the top of my gun, think of you and home. One day, in an hour, I found forty different kinds of flowers." Here we see the beautiful mission of flowers. I little thought, when I was teaching in botany, it would be a solace for a soldier in Mexico.

"What other amusement did you have?"

"I thought my time must not be lost, and I learned to play upon the bugle; and I now intend to join a musical band."

"What did you do with your scrip?"

"I have it under lock and key; they did not get my land for thirty dollars. I have an uncle out West: I shall employ him to locate it for me; and, when I have finished my carpenter's trade, I mean to build me a house on it."

"How did you escape the vomito and other sickness?"

"I drank no spirit, as little of the water as possible, kept myself clean, and had not a moment's sickness."

"How did you like the inhabitants?"

"The lower class are ignorant and savage, and the wealthy make slaves of them. I should not wish to live there. I consider the knowledge I have acquired of men and the camp as a compensation for my time; and then I have my land. I had no cause for enlisting; I was well situated, learning a good trade, and shall ever look upon this as a great lesson in my life. I boarded with a widow lady, who had three sons. We all paid our board and were treated alike; the eldest, in a moment of excitement, enlisted; It has perfectly cured us."

"Did you see our other boys, L., W. and B.?"

"I saw them all. L. has enlisted for five five years; W. returned with me. They all have behaved well, and have not acquired bad habits,"

How thankful we were to hear this! it gave wings to anxious thoughts. For two days we chatted on in this way; and while he was imparting so much useful information, interspersed with judicious remarks, the boy seemed lost in the man.

We have had pleasant visits from many of our boys during the year. On Fast day, Fourth of July, Thanksgiving and Christmas seme came. It is a happy and cheering incident to see them leave the city on such days, and come home to the still, calm joys of the island.

ANN E. MORRISON.

December 30, 1848.

THE CHURCH OF THE HOLY INNOCENTS.—Mr. Willis, in a letter from the high Cap of West Point mountain, relates the following anecdote of the artist, WEIR:—

"Within a stone's throw from the portico of the Hotel, upon a knoll half-hidden with trees, stands one of the most beautiful structures, of its kind, in this country—a stone church, of English rural architecture, built by the painter, Robert Weir. The story of its construction is a touching poem. When Mr. Weir received ten thousand dollars from Government, for his picture on the panel of the Capitol, he invested it, untouched, for the benefit of his three children. On the death of those children—all three—soon after, the money reverted to him, but he had a feeling which forbade him to use it. Struck with the favorableness of this knoll under the mountains, as a site for a place of worship, much needed by the village near by, he applied for it to Mr. Cozzens, on whose property it stood, and who at once made a free gift of it for the purpose. The painter's taste and heart were set to work, and, with the money left him by his children, he erected this simple and beautiful structure, in a memorial of hallowed utility. Its bell for evening service sounded a few minutes ago—the tone selected, apparently, with the taste which governed all, and making sweet music among the mountains that look down upon it."

We know of some societies in and around Boston, that may read the following with profit:

REV MR. MILTON OF NEWBURYPORT.—There seems to be no end to anecdotes of this old and eccentric divine, while settled in that nursery of odd characters—Newburyport.

Like many church-goers in those days, his congregation were impatient to rush out before he had finished the benediction. And in cold weather (for they had no fires in their churches in those days, the minister performing the service in great coat and mittens,) most of his flock having their pew doors open, and one foot out ready for a start, ere the good man had even begun the "grace."

One bitter cold Sunday, this old parson had scarcely got the "Amen" out, before every pew door was swung open, and its occupant ready for a rush, when our divine roared out in his peculiar yell,—"Ye needn't hurry; your pudd'n's won't get cold!"

The effect of this rebuke lasted but a short time. His people soon got into their old habits; they must have another dose, thought the parson—and they got it.—One Sunday, as usual, before the minister had got to the grace, the pew doors flew open, and the whole congregation seemed

"Like grey hounds in the slips;
Straining upon the start;"

when the eccentric preacher bellowed forth, at the top of his compass—"If you'll stop I'll ask a blessing; If ye don't I won't."

To the above from the "Bee," we add the following from another source:

Rev. Mr. Milton, of Newburyport, was an Englishman by birth, and was educated for the ministry by the famous Countess of Huntingdon, who testified her regard for her scholar by sending him in after years a golden cup, which is now in the possession of a daughter of Mr. Milton. At his death a few years since, it was found that Mr. Milton had *two hundred* sermons on hand which he had not preached.

REARING IN INDOLENCE.

Some are tempted to indolence by their wretched training, or rather want of it. How many families are the most remiss, whose low condition and sufferings are the strongest inducements to industry. The children have no inheritance, yet never work; no education, yet are never sent to school. It is hard to keep their rags around them, yet none of them will earn better raiment. If ever there was a case when a government should interfere between parent and child, that seems to be one, where children are started in life with an education of vice. If, in every community, three things should be put together, which always work together, the front would be a grog-shop—the middle a jail—the rear a gallows; an infernal trinity; and the recruits for this three-headed monster are largely drafted from the lazy children of worthless parents.

The children of rich parents are apt to be reared in indolence. The ordinary motives to industry are wanting, and the temptations to sloth are multiplied. Other men labor to provide a support; to amass wealth; to secure homage; to obtain power; to multiply the elegant products of art. The child of affluence inherits these things. Why should he labor who may command universal service, whose money subsidizes the inventions of art, exhausts the luxuries of society, and makes rarities common by their abundance! Only the blind would not see that riches and ruin run in one channel to prodigal children. The most rigorous regimen, the most confirmed industry, and steadfast morality, can alone disarm inherited wealth, and reduce it to a blessing. Let parents who hate their offspring rear them to hate labor, and to inherit riches, and before long they will be stung by every vice, racked by its poison, and damned by its penalty. [H. W. Beecher.

DEATH OF MR. BASSETT'S CHILDREN. Mr. B's family physician, attributes it to their having partaken of custard pie. The young lady who was on a visit there and who has since died, also partook of the same custard. The custard was one which remained of the day's previous providing. It had been placed in the refrigerator for the purpose of preservation. The children it appears, were permitted to choose their own dinner. They fixed upon the custard pie, their sister tasted it and pronunced it sour, and would not partake of it.

A friend, on reading the above statement, gives us the following extract from a Cyclopedia: "The white of an egg, boiled hard in the shell, suspended in the air afterwards, a liquid drops from it which will dissolve myrrh, which is more than either water, oil, spirits, or even fire itself can effect. A little putrid white of an egg taken into the stomach occasions nausea, horror, fainting, vomiting, diarrhœa, and gripes. It inflames the bile, excites heat, thirst, fever, and dissolves the humors like the plague. [Brookline Eagle.

TRUE HEROISM. A missionary of the American Board at Bombay, having acquired a thorough knowledge of the Mahratta, the English East India Company offered him a salary of $3,000 if he would relinquish his calling, and aid them in writing and making contracts with the natives. On his peremptory refusal, they offered him $50 per week if he would afford them occasional assistance two hours in a day. This offer he also rejected, saying that no money could tempt him to relinquish the work he was sent to perform.

A GOOD HIT BY MISTAKE. In the French Assembly, on the 21st ult., M. Pierre Leroux moved that a party convicted of adultery be disqualified from sitting as a member. The Assembly, to the surprise of the mover, who made his motion ironically, because of a previous vote declaring robbers, swindlers, and others disqualified, took him at his word, and adopted his proposition! This decision, it is said, will exclude the celebrated Victor Hugo, and many other distinguished characters.

WATERMAN'S PATENT VENTILATED REFRIGERATOR.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from choice, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every house-keeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleansed of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher, I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

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